

Waller (A)
TETRASTYLON

PAPISTICVM,

2

That is,

THE FOVRE PRINCIPAL PILLE RS

of Papiſtrie, the firſt conteyning their raylings, ſlanders, forgeries, vntruthes: the ſecond their blaſphemies, flat contradictions to ſcripture, hereſies, abſurdities: the third their looſe arguments, weake ſolutions, ſubtill diſtinctions: the fourth and laſt the repugnant opinions of New

Papiſtes

With the old; of the new one with an other; of the ſame writers with them ſelues: yea of Popiſh religion with and in it ſelfe.

Compiled as a neceſſarie ſupplement or fit appertinance to the Authors former worke, intituled *Synopſis Papiſmi*: To the glorie of God for the diſſuading of light-minded men from truſting to the ſandie foundation of poperie, and to exhort good Chriſtians ſtedfaſtlie to hold the rockie foundation of faith in the Goſpell.

Epist. Iud. ver. 9, 10. Michael the Archangel, when he ſtroue againſt the diuell, did not blame him with curſed ſpeaking, but ſaid, the Lord rebuke thee. But theſe ſpeake euill of thoſe things they know not, and whatſoeuer things they know naturally, as beaſtes which are without reaſon, in thoſe things they corrupt themſelues.

Haeretici cum peruerſis ſuis rationem reddere non poſſunt, ad maledicta conuertuntur: Heretickes, when they can render no reaſon of their wilfulneſſe, fall to flat railing.



Printed by Robert Robinson for Thomas Man dwelling in Pater noſter row at the ſigne of the Talbot. 1593.



To the Right Honorable

Sir Iohn Puckering Knight, Lord Kee-
per of the broad Seale of England,
and of her Maiesties most Honorable
priuie Counsell.



Haue not, neither can forget (Right
Honorable) your courteous acceptati-
on of that simple gift, which not long
since I presumed to present your Honor
withall. Since that time I confesse
my selfe a debtor to your Lordship: and
therefore haue strained my selfe for
kindnesse receiued to shew at the least
thankfulnesse againe, and to recompense the meanes of that gift
by an other of that sort. Iubemur (saith one) colligere frag-
menta ne pereant, id est, ne minima beneficia obliuisci: Barnard.
Wee are bidden to gather vp the verie fragmentes and Cant. lxx.
crummes, that is, not to forget the least benefites. First then
I will declare the contentes of this present treatise: Secondly, the
reasons that mooued mee thereunto: Lastly, why I would haue
it passe vnder your honors name.

First of all therefore, as in my former booke I haue gathered toge-
ther into one summe (the Lord by the gracious assistance of his
Spirit

The Epistle Dedicatorie.

spirite directing me) the whole doctrine of the Church of Rome, and opinions of Papistes: in that worke but plainly and nakedly offering to the Readers view, the substance of the controuersies, and state of the questions betweene vs: So further I thought it not amisse, to bring to light, and to shew as in the face of the Sunne, the manifold absurdities, inconueniences, shifts, subtilties, blasphemies, which our aduersaries in defense of their errors are constrained to vse in oppugning the trueth. This I haue accordingly perfourmed, I trust, in this worke, that the weaknes of their cause, the beggerie of their Religion, the vanitie of their Councils, and deceite of their heartes might appeare and be made knowne to all the worlde.

This booke I haue intituled, the PILLERS OF PAPISTRIE: which is built vpon lies and vntruthes, faced out with rayling, and bitter speech, propped vp with blasphemies, and patched together with dissonant & contrarie opinions among them selues. The prooffe of these particulars followeth at large discoursed in this treatise. First, as touching thir lying and vntruthes, I could haue wished that they had embraced his wise counsell, that saith: Aut cauenda sunt mendacia rectè agendo, aut confitenda pœnitendo, non autem cum abundant incoeliciter viuendo, augenda sunt & docendo. August. lib. 2. de mendac. cap. 21. But they are so farre from correcting by repentance, that which they haue offended in practise, that they are not onely become liemakers, but lie-maisters, not practisers of this craft, but teachers & defenders. Concerning their railing speech, it is at the Rhetorike they vse: Such are no better then sheep-biters, & meacokes among the, that haue not filed & whetted their tooongs to smite & wound vs withall. But here I say vnto the, as Augustine did to the heretike

Epist. 177. Pascenius: Literæ tuæ nec ad reddenda conuitia me prouocant,

The Epistle Dedicatorie.

vocant, nec a reddendis literis me reuocare potuerunt: So neither shall their rayling writings prouoke vs likewise to passe the bondes of modestie, and to pay them home in the same kind, neither yet cause vs to cease from answering their follies.

Nowe as for their blasphemies, it woulde offend a chaste and a Christian eare, to heare what horrible and vngodly sayings doe passe from them: in the second pillar of this booke we haue set downe a whole kenning of them. But as Augustine saith to some, who the more readily to descrie heretikes, them selues also sel into blasphemie: tolerabilius in suis foueis delitescerent vulpes, quā propter illas capiendas in blasphemiarū foueam caderent venatores: The Foxes might more safely lurke in their holes, then the huntsmen, to take them, should fall into the pit of blasphemie. So though we were the foxes, and they the huntsmen, it is no good way for the huntsmen to snare themselves, to entangle the foxes. But we in deede are the huntsmen, and they the foxes, as it is said, take vs These foxes, these litle foxes, that destroy the vines. *Cantic. 2. 15.*

De mendacio. lib. 3 cap. 9.

Concerning the dissensions and diuisions among papistes, it is no strange thing, as he saith: Omnia vitia erroresq; mortaliū diuisi sunt inter se & contrarij: apud Idolorum cultores diuisi sunt spiritus Iunonis & spiritus Herculis; Paganus & Iudæus hostes sunt Christi, sed diuisi inter se; Arrianus & Photinianus hæretici, & diuisi inter se; sic Donatistæ, sic Maximinianistæ. All vices and errors among men are diuided and contrary to themselves: among the Idolatrous Heathen, the spirite of Iuno and Hercules are diuided; the Paganes & Iewes enemies to Christ, and yet diuided: the Arrians likewise & Photinians, the Donatistes and Maximinianistes: and also the Sco-

August. in Math. ser. 11.

tistes

The Epistle Dedicatorie.

ristes and Thomistes among the Papistes deuided betweene themselves, yet Ambopertinent ad regnum diaboli, Both doe belong to the raigne or kingdome of the Deuil.

Now the reasons that haue moued me principally to enterprise this businesse, were these. First in respect of those countrie men of ours, which haue suffered themselves a long time to be seduced and deceiued with false opinions, and a vaine shew of holines, beeing as it were made drunke with the whore of Babylons intoxicate cuppe: that they now at the length seeing the nakednes & beggerie of popish religion, would take heed to themselves in time, and thinke it enough, yea & too much, to haue sipped of that poisoned cuppe, lest drinking more deeply thereof, they afterward bee constrained to draw out the dregges, & to be partakers of their plagues: of them we say with Augustine, Licet non timentur vt perdant, non negligendi sunt tamen, vt percant: Though we feare them not to hurt vs, yet they must not be neglected and suffered to be lost.

As for their ring-leaders, and sect-maisters, our counsell also to them is, that they would learne at the length to giue place to the trueth: Augustine said of some Heretikes: Puto, quod ipse diabolus, si autoritate iudicis, quem ipse elegerat, toties vinceretur, non esset tam impudens, vt in ea causa persisteret. I thinke if the deuill had beene so often ouercome before a Judge of his owne choosing, hee would not bee so impudent as to persist still in an euill cause. But our aduersaries haue bene often vanquished euen by their owne iudges, the testimonies of auncient writers and consent of antiquitie, and yet for all this will not yeld. Well, as one saith, Non oramus vt moriantur inimici, sed vt corrigantur, sic mortui erunt inimici, iam enim correcti non amplius erunt inimici: Wee desire not, that our enemies were dead, but amended, and so our enemies shoulde bee deade,
for

The Epistle Dedicatorie.

for beeing once amended and corrected, they would no longer bee our enemies.

There are other also of our countymen, who (though not so far gone as the other, yet) are not sufficiently grounded in knowledge, or settled in iudgement to be able to discerne betweene the truth & error: Qui breuia non valent intelligere, prolixa non amant legere, Who can neither understand brieife matters, nor will abide to read long: for their sakes also haue I compiled this treatise, neither verie long to worke in willingnesse, nor yet too shorte, to hinder understanding. But euen as they, which haue tender eies, do not first behold the sunne, but the fire or the starres, or some such like, and then turne them to looke vpon the sunne: so must wee deale with these men, Gradibus perducendi ad suma sunt: By degrees they must be brought to vnderstande the higher points: For their cause chiefly haue I vnderaken this labour, that they which are not able to conceiue the chiefe matters in question, yet may safelie take knowledge of the nakednesse and poorenesse of our aduersaries cause.

August.
Epist. 101.

Aug. folis
loq. ca. 14.

Concerning my selfe also, somewhat there was, which in this respect induced me to set hand to this plough: for as he saith, Vt discamus inuitare nos debet suauitas veritatis, vt doceamus cogere debet necessitas charitatis: As the pleasantnes of the truth doth entise vs to learne, so the bond of charitie should vrge vs to teach. And the rather considering that now is the time or not farre off, wherein the fall of Babylon is to bee expected and looked for, according to the prophesie in the Reuelation: Euerie man, that beareth hatred to the scarlet and bloodthirstie whore, ought to shewe his readinesse in defacing and pulling downe the Kingdome of Antichrist.

August. ad
Dulcit. qu.
4.

Cap. 18.

And Christian Kinges

The Epistle Dedicatorie.

and Princes then by their sacred authoritie haue begunne
for their part to lay Babylon wast, so is it our part to disco-
uer her nakednes: they are the Lordes Captaines to slay the ene-
mie, wee his watchmen to descrie the enemies comming: They
with battaile, canons and engins, do batter the walles, wee come
2. Sam. 17.
23. With ropes of argument and perswasion to pull downe the towers:
They fight with Sauls sword, and put on his kingly armour, wee
must assault Goliah with Dauids sling & stones out of the brook.
The text saith, they shal make the whore desolate and naked, eate
Apo. 17. 16 her flesh and consume her with fire. It is our part to strip her, and
make her naked, and shew her filthines: by the word of God to des-
crie their corruptions: Then commeth the Christian magistrate,
and eateth her flesh and burneth it with fire, that is, draweth out
the sword of Iustice after them. Now in the last place vnto your
honor I briefly direct my speech, vnto whome I do consecrate, and
devote these labours of mine, as a signe of my thankfulness, and a
pledge of further duety to your honor: as also vnto one, who him-
selfe is able to iudge of these matters: neither is it the least part of
your honors studie & care to be thoroughly acquainted with the cō-
trouersies of Religion: as it is most meete honourable personages
should be. Themistocles (as Augustine reporteth it) did not
care, that he was counted somewhat rude, because he could not sing
to the pipe at feastes: interrogatus, quid sciret, respondit,
republicam ex parua magnā facere: It was enough for
him to know how to enlarge the commonwealth, of a lit-
tle one to make it greater: so may I say it belongeth chiefly to
Christian Magistrates, scire Religionem ex parua magnam
facere, to know how to enlarge and propagate Religion, and to
cause the Gospell to flourish.

The Lord hath aduanced you to this seate of honor: for promo-

The Epistle Dedicatorie.

tion, (as the Psalmist saith) neither cometh from the East, nor from the West: but it is the Lord that setteth up one and pulleth downe another. The chiefe husbandman hath planted you as part of an hedge to keepe his vineyard: your honor now is in place to profite the Church of God greatly, in aduaucing of learning, in helping to furnish the Lordes haruest with plenty of labourers, in encouraging the workemen of Gods house, whose bandes doe hang downe, and their knees waxe feeble. There are many in this land, who would gladly be set a woorke, and can not: whose outward wantes doe slake their inward desire: for that olde saying is most true, *in diuicia non est opus*: there is no such heauie clogge, as pouertie is: And the Poet spake by good experience:

haud facile emergunt quorum virtutibus obstat

Res angusta domi.

You (Right Honorable) with the rest, as one well saith, *pugnatis contra visibiles inimicos, nos pro vobis contra inuisibiles*: your honors by sage counsell and aduise, fight against our visible enemies, but we fight for you by our studie and prayers against the spirituall and inuisible: Let therefore the souldiers of this spirituall warfare be encouraged still, cherished and made strong, to fight their battailes lustely. The Lord hath now made your honor a captaine to leade his souldiers into battaile, and to set them in aray: Augustine writeth well vpon those wordes:

Prouerb. 31. 19. She putteth her handes to the * wherue, & her handes handle the spindle: *opus tuum in fuso sit, non in colo, in colo enim est, quod facturum es, in fuso, quod fecisti*: Let thy worke be in the spindle not in the distaffe: that is in the distaffe, which thou maiest doe hereafter, & that is in the spindle which thou hast already done. So when God bestoweth vpon a man, honor, riches, authoritie: *omnia ista in colo sunt, transeant*

Augu. de
tempor.

ser. 217.

* or distaffe.

The Epistle Dedicatorie.

seant ad fufum, These things are yet vpon the distaffe, let them be
spunne out, and turned vpon the spindle. But your worke, I trust,
Right Honourable, is alreadie in Fuso, not in Colo: and wee
hope, that vnto your good beginnings, you will adde also good pro-
ceedings: and the Lord both vnto your good proceeding, and ver-
tuous beginning, shal giue an happy end. In te nūc puta cuncto-
rum ora & oculos conuersos, & ad spectaculum vitæ tuæ
totam confedisse Angliam: Al mens eies are vpon your Honor,
and haue as it were seiled themselues to behold your doings: God
grant (and we trust) that all things shall be answerable to their
expectation. Lastly, the Lord prosper your godlie enterprises, and
giue a blessing to your holy Counsels, euen the blessing of Caleb: That
as Caleb droue the Anakims great Giances by strong hand out of
Hebron, so at the length, by your prudent & godly counsaile, with
the assistance of the rest of the Honorable Lords of the Counsell &
Nobilitie, vnder the leading of our happy Iosua, & gracious Soue-
raigne, the Romish Anakims, traiterous Iesuites and Seminarie,
with other rebellious and hollow barted Cananites, may be weeded
out of the Lords field in England: that you with faithfull Caleb
and Iosua, may also haue an euerlasting inheritance, in the beauen-
lie Canaan, through the onely merites of Iesus Christ: to whom bee
praise for euer.

Tui honoris studiosissimus,
ANDREAS WILLET.



The preface to the *Christian Reader.*

IT is the common and vsuall practise of wrangling and cauilling spirites, who to prevent other mens accusations, doe themselves first begin to accuse and challenge others of the same crimes, which they are guiltie of. Thus Sathan the accuser of the brethren, sometime dealt with *Iob*, *Iob. i.* saying vnto God, that if he would but stretch forth his hand a little, and touch all he had, hee would not spare to blaspheme God to his face, whereas nothing is more common with that old Serpent, then to curse and blaspheme God. Thus our aduersaries of the Popish religion (which indeed is no religion, but meere superstition) haue subtile sought to vndermine vs, crying out against vs, that wee are lyers, Idolaters, blasphemers, and such like, which are titles and epithetes fitter and more proper to themselves. They charge vs with rayling: *Harding. Confut. apolog. cap. 16. diuis. 2.* with lying: *Defens. apolog. pag. 597.* with corrupting and altering of scripture: *Rhemist. 2. Corin. 2. sect. 8.* with fables: *Rhemist. 1. Timoth. 1. sect. 4.* with execrations and blasphemies: *Iud. 3.* with heresies, *Bellarmin. de notis eccles. lib. 4. cap. 9.* They obiekt against vs the weaknes of our proofes, and arguments: *Harding. defens. apolog. p. 625.* often innouating and changing of Religion. *Rhemist. 2. Corin. 2. v. 8.* Diuisions & dissensions among our selues: *Harding. defens. apolog. p. 239.* Yea that wee may see how true their other accusations are, they are not ashamed to charge vs with Idolatrie, and worshipping of Idols, *Rhemist. 1. Corin. 10. sect. 9.* VVherfore that it may appeare to the world, how vnjustly they haue accused vs, & how subtilly they would vnburden & exonerate themselves of those crimes which are theirs & not ours,

The Preface to the Reader.

to this ende I haue vndertaken this labour in this treatise, to detect and bewray their guiltines in this behalfe, that we may bee purged from their slaunders, and our cause iustified, and that the shame & blame may fall vpon them, that haue deserued it.

As for vs, wee raile not, neither vse reuiling speech, yet sometime we tell them roundly their owne, and this may bee done without rayling: vnlesse they will say Christ rayled, when he tolde the Iewes, that they had made his fathers house a denne of theeues. But their rayling, and venemous dartes, which they shoot at vs, are notoriousslie knowen and cannot be hide. It is the grace of popish writers both old and new, to stufte their bookes full with cursing & rayling: *Stapleton*, that blacke-mouthed Sophister of *Louaine*, hath of late set foorth a booke against *D. Whitakers*, wherein beside the badnesse of his cause, he hath disgraced his profession, with bitter and filthie tearmes, calling that learned and godly man, *Rusticum, fatuum, asinum, asininum professorem, morionem, stolidum*: Foole, clowne, asse, dolt: yea he is so impudent, that he spareth not to reuile the deade, most shamefully calling *Caluine*, that worthie Minister of the Gospel, *Egregium Nebulonem*, a notable knaue: I thinke *Stapletons* owne friendes and patrones here in England, will blush and be ashamed of him, when they find such stufte in his booke.

Neither doth *Stapleton* thus take on in his moode, as carried away with some intemperate heate, but being in his wittes (if in his right wittes) and well aduised, and of purpose he falleth into this cogging vaine: giuing *M. Whitakers* warning thereof aforehande, *age Whitakare et ad patientiam te compone*: willing him to take patiently, what he saith. Indeed *M. Stapleton* your counsell is good, for shoote out your venemous dartes as long, as yee will, wee care not, wee haue a fense for them, and a buckler to latch the, as *Augustine* saith verie well: *Queso mi frater, quasi has diaboli sagittas, ad petram, qua est Christus, allidens, sume scutum fidei*. I giue thee counsel (my brother) to rebound these arrowes of Sathan, vpon the rocke, which is Christ, raking the shield of faith: And such patience is in this case necessarie for *M. Whitakers*, and the rest of vs protestantes, as the same father speaketh of else where: *Quemadmodum parentes a filis vel pueris, vel phreneticis multa patiuntur, donec infantia, vel aegritudo transeat, ita Christianis*

Lib. 1. cap.
2. sect. 8.

Admonit.
ad Whi-
tak.

De salu-
tar. docum.
ca. 2.

De ser. in
mon. ca.
34.

Christianis

The Preface to the Reader.

Christianus ab impijs tanquam phreneticus multa pati debet: Like as parents Defer. in
monto.
cap. 34.
do suffer manie things at their sons hands, while they are children
or phrentick, til their childishnes or phrensie be past: thus Christi-
ans must patiently beare manie things of the wicked, as of men ta-
ken with phrensie. Such intemperate and railing speeches then of
Papistes, we attribute either to their childish ignorance or phren-
tike maliciousnes.

Concerning the other accusations, of heresie, blasphemie, ly-
ing, corruption of scriptures and such other, it shal appeare, I trust,
in this discourse, that they are the men, & none other, that are fault-
tie herein. As for fables, they do vs great wrong to cast them vpon
vs: their owne legend of lies and infinite fabulous stories, do plain-
lie tell vs, that poperie is fuller of fables, then the heresies of the *Va-*
lentinians or the *Manichees*. Their other charge concerning innoua-
tion and dissention is returned vpon themselves: for who knoweth
not, that the Iesuites of these daies, haue innouated and changed in
the most pointes, the old popish profession, and haue cast it into a
newe mould, and brought in a new forme of Pope catholike do-
ctrine: But we in substance retaine the same Religion, which at the
first reuiuing of the Gospel was maintained 40. yeares ago by the
Protestants. As for dissensions in fundamental pointes and articles
concerning faith, we haue none. In other matters, there haue bene
some contentions among vs, more we graunt then needed, & more
hotely pursued of some then was requisite: yet they are neither in
weight so great, or in number so many, nor so egerly prosecuted, as
dissentions among papistes haue bene, for *anno. 1509.* wee reade
that the *Franciscane* friers pursued the poore *Dominicks* to death: and
the contention began about the conception of the Virgin Marie.
Fox. pag. 802. Such rigour and fiercenes hath not yet bene seene a-
mong protestantes, neither I trust, shall.

But in saying that Protestants are Idolaters, they make too lewd
a lie, for it is wel known vnto the, that we haue no Images or Idols
of brasse, woode, stone, siluer, at all in our Churches, as they haue
nor any pictures, carued, painted or grauen, set vp to bee worship-
ped: If two men shoulde bee set before vs: the one listeth vp his
eyes to heauen, and calleth vppon the name of God, hauing no
simili-

similitude or resemblance before him, the other praieth before a stocke or stone Image: is anie man so senseles, as to say the other is an Idolater, rather then this? But thus blinde and sottish are the papistes in their iudgement. Take heede ye English pope catholickes, doe ye not see, how your ghostly fathers goe about to make fooles of you?

Now then, to the intent our aduersaries slaunderous mouthes should be stopped, and their falsehoode descried, I haue given a seuerall taste in this worke, in euerie kinde of their fraudulent dealing with vs, and of their vnseemely behauiour, & vngodlie shifts, which they vse in oppugning of the trueth, and defense of their bad cause. The whole booke I haue deuided into 4. partes, shewing the foure principall pillers of papistrie, and euerie piller containeth diuerse partes beside, as it is set foorth in the title of this booke: I trust, throughout this treatise, that our aduersaries shall not iustly challenge me for dealing vntruely or deceitfullie with them, seeing I haue set downe their sayings and opinions, as I find them, quoting the places, and citing the authors, whence I haue them: so that I doubt not to say with Augustine, *Ego omnia, quod bona fide coram deo dixerim, sine vilo studio contentionis, sine aliqua dubitatione veritatis, sine aliquo praeiudicio diligentioris tractatus exposui*: I trust I may say, with a good conscience before God, that I haue set downe all things without desire of contention, or doubting of the trueth, and without preiudicing other mens more exact labours herein. If sometime I shall seeme to speake somewhat roundlie or sharply, I hope the discreete reader will iudge it to bee done, not without cause, & to say, as that good father in the like case: *Noni fratrem meum, si quid in disputatione pro fide sua dixit feruentius, non illa contumacia, sed fiducia dicenda est*: I know if our brother bee sometime feruent and hote, in the defence of faith, that it proceedeth not of contumacie, but his full resolution in the trueth.

Concerning our aduersaries, I would haue them thinke, that I haue vndertaken these labours for their good, if they could so construe it, that seeing now the nakednes of their cause, they may at the length be better aduised: We haue not cast off all loue and care of our enemies: We say of them, as Augustine did sometime of Pelagius the heretike, *Nos non solum diligimus, sed dileximus eos, sed aliter*

Lib. 2. de
genef. cap.
29.

August.
epist. 147.

Epist. 106.

The Preface to the Reader.

*nunc diligimus, aliter aliquando dileximus, tunc, quia nobis recte fidei videban-
tur, nunc ut ab errore liberentur:* Wee both loue them now, and loued
them before, but otherwise now then before, then we loued them,
because we thought they were of a right faith, but now we loue the,
to the end they might bee deliuered from error. Now vnto my
brethren of the same faith and religion, thus much I say, that what-
soeuer blasphemies, heresies, absurdities, they reade here to bee af-
firmed and maintained by papistes, they would take no offence
thereby, nor seeme to stumble thereat: *Sed facite inde quod fecit domi-*

Aug. tract.
in loh. 6.

*nus, cum illi obtulerunt amarum potum, gustauit, & respuit, sic vos audite &
abijcite:* But doe ye as Christ did, when they offered him vinegar to
drinke, he tasted and refused it, so giue you the hearing and reading
of these things, but in iudgement cast them away, and reiect them.

Thus I haue, by the Lords assistance finished my taske, & ended
my trauell for this time: I will now sit me downe a while and rest my
wearie penne, and giue place to others. This I haue done, partly to
discharge my duetie to God, and debt to his Church; partly to pro-
uoke others by this example to put forth their talent: who for skill
are more able, for their leasure more fit, for outwarde helpes haue
better encouragement, & in respect of their reward are more bound:
I would we might now at the length spare our selues at home, and
forbeare to prouoke one another by writing, and ioyn our strength
against the common aduersarie. If our wittes want whetting, our
pennes exercise, our bodies labour, our aduersaries abroad can and
may afford vs worke enough: we need not hew one at another. Let
vs do as Moses did, slay the Egyptian, it is not seemely for one He-
brew to striue with another. The timber, that must make the house,
should be prepared and hewen in the felde, Prouerb. 24. 27. when
it cometh to be set together, not so much as the noise of an ham-
mer should be heard, as we read of Salomons temple: so we should
labour to hew and cut off popish superstition & corruption of man-
ners as in the field abroad, but we ought to build peaceably, & with-
out noyse among our selues. One saith well, *Omnia alia bona, aurum,
argentum, diuitia diuidi possunt; non potest diuidi (pacem meam do vobis:)* Al-
other goods, gold, siluer, riches, may be deuided; this inheritace onely
cannot be deuided, my peace I leaue with you. And therefore, saith
he, *Christus noluit fieri iudex ad diuisionem:* Christ refused to be a iudge
or.

or deulder of the inheritance. God grant, that we may at the length, learne, as carefull children, or faithfull stewardest, to keepe whole Christes inheritance lent vnto vs, that rich patrimonie of brotherly loue and peace: that we may one yeeld to another in the trueth, euerie one to studie to amend what is amisse, and all ioyne together to seeke Gods glorie.

Bernard.
epist. 127.

Thus shall we be sure to imbrace and enioy peace: for what else is the cause of contention among vs: *Nisi* (as one saith) *quia displicet mortalibus angelica illa partitio, qua gloria deo, pax hominibus nuntiatur: quoniam modo stabit pax hominum coram deo, si deo apud homines non potest tuta esse sua gloria?* Because mortall men like not that Angelical partition, whē they pronounced glorie vnto God, and peace in earth: for howe can the peace of men stand in force before God, when Gods glory is not kept safe and sound amongst men? This then is the way to procure peace, and to nourish it, to remoue and auoid dissention, euerie one in his seuerall place and calling to labour to amend what is amisse, to restore what is decayed, to supplie what is wanting, and to redresse what is out of order, and so to seeke chiefly to aduance Gods glorie. Thus shall we haue peace at home, & peace abroad, our dissensions shall slacke within, and by our peace our strength and courage shall increase against our enemies without. We shal runne vpon them, as one man: ten shall chafe an hundred, and an hundred a thousand. Thus the Gospell by Gods grace shall still flourish in this land, superstition shall decrease and weare away, and poperie shall bee weeded and rooted out, which God grant for his welbeloued and onely begotten Sonnes sake Iesus Christ our Lord, to whom bee praise for euer, Amen.



*The first Piller of Poperie, consisting of
intemperate rayling, with shamefull
slanders and vnttruthes.*



Hat our purpose is in this treatise following,
we haue already partly declared in the pre-
face: that our intent is not in this enterprise
so much to charge our aduersaries with such
matter, as may be iustly obiected against
them, as to discharge our selues of such vniust
crimes, as they doe burthen vs withall: not
to accuse, but to excuse: not to fight but
to fense: not to dare them with our darts,
but to arme our selues against their vene-
mous arrowes, which they shoot at vs. Where-

as therefore they euerie where almost in their bookes and pamphlets, doe
lay sore vnto our charge, that wee are raylers, reuilers, lyers, blasphem-
ers, heretikes, cauillers, sophisters, deuided into many sectes & schismes,
disagreeing amongst our selues: our best and safest way to free and deli-
uer both vs and our cause from these so vniust, vnttrue and vncharitable
accusations, is to returne them vpon them selues, to whom they do more
properlie belong: and to clothe them with their owne liuerie, which will fit
more comely, without pleate or wrinkle vpon their backe,

First of al therefore according to that order which we haue set downe,
we wil trie and examine the modesty, sobriety and temperance of their spi-
rite, wherewith they are enflamed against vs. First of their reuiling & bit-
ter speech: then of their malicious slanders against vs, & our cause: third-
ly of their forgeries: fourthly of the manifold vnttruthes, which in plaine
english are no better then lies, which they are not ashamed in heapes to
vtter. First then concerning their contumelious and reprochfull speeches,
and their adders tongues which they smite and sting vs withall: I would
we might say vnto them, as *Augustine* sometime did vnto *Vincentius*, a yong
malapart springal, that vnseemely taunted that reuerend father in his wri-
tinges: *Si quid in se disputandum* (saith *Augustine*) *quod ad meum contumeliam*
redundat expressit, non enim conuictantis uoluntatem crediderim, sed di-

De ani-
ma origi-
ne lib. 1.
cap. 2.

*uersa sententis necessitate fecisse: ubi enim hominis erga me animus ignotus
 est et incertus, melius arbitror meliora sentire, quam inexplorata culpae: If
 any thing fall out in disputation, which may redound vnto my reproch,
 I thinke that he did it not so much with a minde to reuile me, as being
 enforced by diuersitie of opinion: for where a mans minde is vnto me
 vncertaine and vnknown, I should it better to thinke the best, then to
 blame what I knowe not. So if our aduersaries, were carried away on e-
 ly in the heate of their cause, and with a blinde zeale of superstition,
 when they spit such venomous wordes at vs, and had not an especiall
 purpose as we haue but too much experience, in so doing to maligne
 the trueth, and disgrace the professors thereof, wee should be able bet-
 ter to brooke their speeches, and to beare their outrages, then now,
 knowing the contrarie, wee either can or will. This then is that, that
 sometimes thrusteth vs forward, when wee see not so much our persons
 to be stricken and gaulled with their tongues, as the trueth to be woun-
 ded through our sides, to speake home vnto them and to tel them their
 owne, not reuiling but reproofing, not taunting but telling them
 their fault and follie. Cresconius an Arohdonasist, doeth roundly take vp
 Augustine, because he vsed these words against them: *Sicut non potest Sata-
 nas Satanam excludere, &c.* As Sathan (saith he) can not driue out Sathan,
 so the error of the *Manichees* cannot ouerthrowe the error of the *Do-
 natists*. Augustine aunswereth very wel: *Quasi (inquit) Petilianum Satana
 comparauerim, ac non errorem potius: Apostolica enim mansuetudo, cum quibus
 modestè agi praecepit, eos ipsos docet a diabolo captiuatos: nec tamen quam com-
 mendauit, amisit lenitatem, quia eam, quam docebat tacere noluit, veritatem:* As
 though (saith he) I compared *Petilian* himselfe to *Sathan*, and not his er-
 rour rather: for so the *Apostle* doth say, that euen they, whom notwith-
 standing he wisheth to be gentlie delt withal, were captiued and snared
 of the *Deuill*: neither did he in so saying, offend against that lenitie, which
 he commendeth, while he vttereth the truth, which was not to be con-
 cealed. Thus *Augustine* defendeth himselfe, by *S. Paulus* example, & shew-
 eth though it be not lawful to speake euil or to reuile, yet freely to open our
 mouthes, and to crie out against the enemies of the truth, it is not for-
 bidden. *Bernard* a later writer, & one of their Catholike Doctors, vsed the
 like libertie of speech in his dayes, and thought he offended not: As in uey-
 ing against the Cleargie of his time, he saith. *Ministri sunt Christi, et ser-
 uunt Antichristo:* They are the Ministers of Christ, and yet serue Anti-
 christ: yea of the Bishops themselues and the chiefe of the Cleargie, hee
 doubteth not to say, hauing first rehearsed those wordes of Christ to his
 Apostles. *Habe I not chosen you meos, and one of you is a Deuill? Sic facit le-
 sus hodie, eligens sibi multos diabolos: episcopos.* Euen so doeth *Iesus* saith hee
 now a daies, choosing many *Devils* to be Bishops. He stayeth not here, but
 climeth*

2. Tim. 2.
 contra
 Crescon.
 lib. 3. cap.
 78.

serm. sup.
 Cantic. 33.

Sermon ad
 pastor. in
 Synod.

climeth vp euen vnto the popes chaire. *Tristes vltimus, tristes eloquuntur ho-*
norem ecclesie; Honorij tempore non mutatus lesus. Wee haue scene it with
griefe, and we speake it with griefe, that in pope *Honorius* time, the ho- Epist. 45.
nor of the Church, was not a litle endamaged. And in an other place fin-
ding fault with the Cardinals of Rome: that they had fetcht *Eugenius*
out of his cloyster, and of an Abbot, made him a Pope: he taunteth them
in these wordes: *Ascendit Iericho, incidit in latrones*: He is gone vp from Epist. 147.
Ierusalem to Iericho, he is fallen among theeues: thus comparing Rome
to Iericho, and the Cardinals to theeues. If *Bernard* then a Doctor of
their owne, could assume vnto himselfe such liberty of speech as to terme
euill Ministers, the seruants of Antichrist, Bishops deuils, Cardinals
theeues, in hatred & detestation of the corruptions of those times: I thinke
we may be excused, if for loue and zeale of the trueth, wee deale plainly
manie times with our aduersaries, and doe not flatter them a whit: though
I thinke few or none of vs haue vsed like freenes of speech, as either *Augu-*
stine against the Heretikes of tharage, or *Bernard* against the corruptions
of his time. Therefore to conclude this point, wee say, as not long
since a darling of their owne saide, yet with better right and more true-
lie, I am sure then he: Nowe the lawe of vpight dealing specially in
Gods cause so requiring, ye must pardon vs, if as among husbandmen;
wee call a rake a rake, a spade a spade, a mattocke a mattocke: so a-
mong diuines, wee cal heresie heresie, and likewise falshood, lying, slaun-
dering, craft, hypocrisie, blasphemie, euerie such crime by his proper
name without all glosing.

Harding.
defensa-
polog pag.
52.

But leauing off here in this place further to make apologie, or to seeke
defence in this point for our selues, which were a needelesse and super-
fluous labour, the writings of our learned and godly brethren are a-
broade to be scene and read: I trust they shalbe founde neither to fa-
uoure of so enuious a spirite, nor to be mixed with such intemperate
and vndigested humors, as our aduersaries writings are sawsed and
powdred withall. We will now proceede, (not further keeping the
Reader in suspense) to collect some flowers of popish eloquence
and Rhetorike, which their bookes are beawtified, and adorned withall.

First wee will be so bould as walke into our countrie man *M. Hardings*
Garden, and there a little refresh our selues with the pleasaunt sent of his
sweete smelling herbes. And here in the verie enterance, I find a nosegay
alreadie gathered to my hand by that skilfull and cunning gardener, not
in name but in deede, *B. Iewell*: let vs take vp this posy, and smell a litle
thereon: *M. Harding* therefore writing against *B. Iewell* cloyeth and or-
uerchargeth him with these and such like sweete speeches. *Who euer heard*
such an impudent man? a most impudent lyer, a wicked slaunderer: and all be-
cause he said with *Laurentius Valla* a Canon of Rome, that Pope *Celesti-*

Preface in
defens.
apol.

was a Nestorian Heretike.

Againe, who euer saw so impudent a man, what shal I say to this fellow? He for shame man, a minister of fables, a minister of lies? foolish ignorance, shamelesse malice, so ignorant, so wislesse, lewd wretches, lewish, Heathenish, shameles, blasphemous villaines, false ministers, false harlots, yee lie falsly, yee yee lie for advantage, yee are impudent liers, lewd liers, beapes of lies; nothing but lies, and all is lies. But what is the cause thinke you, that this weeke spirited man should be so disquieted and make such outcries against liers? forsooth because Maister Iewel, in one place leaueth out (enim) in a nother place (hoc) in an other place, the Printer set downe schemate, for schismate and such like: is not here great cause thinke you, to make a man thus to take on and to run out of his wittes?

Epist. 57.

Is not this a sweete nosegay (thinke you) and is it not compounded of choice flowers? the sent is so strong to my smell, that I cannot choose but stop my nose: *Nisi*, as Bernard saith, *omniū passim naribus iniecto fators, solus dissimulē passim, nec audeo manum contra pessimum putorem propria manu man- uire*: Vnlesse, as he saith, the stincke smelling strong in euery mans nose I only should dissemble the matter and not dare to fense my nose with mine owne hand against the contagious smell. But let vs haue patience a litle, and passe along, to see what store of such sweet smelling flowers. *M. Hardinges* garden wil afford vs.

Defens.

Eccl. Angl.

3.

Pag. 40. Thus your vaine boast in wickednes wrought by the power of Satan is put to silence, because *M. Iewel* saith, that many kings & princes are fallen away from the Sea of Rome, & haue ioyned them selues to the church of God.

4 Pag. 42 This is his heathenish bart, what could Purphurie, or Iulius, or Cel- sus say more? because *M. Iewel* had said, that men euen by light of nature, though thereby alone they cannot be led to the perfection of faith, yet may somwhat discern what is likely or vnlikely in religion, according to S. Paule *Roms. 1. 20*. The inuisible thinges of God, his euerlasting power & Godhead are seene by the creation of the world.

5 Pag. 83 We take you to be mad: would God you were not worse then mad: were you mad, you should be tied up: Els were you suffered to goe abroad, for feare folke would flye from you, and then should you doe little hurt.

6 Pag. 145 How say you sir Minister Bishop, ought the minister to be lawfully called?

7 Pag. 146 Touching the exercise of your ministerie, you doe all thinges without order: vnlesse ye meane such order, as *Thibues* obserue among them selues in distribution of their robberies.

8 Pag. 153 If he were, so foolish to thinke so, yet you *M. Iewel* in that behalfe should not beare the bable with him: speaking of *Nilus* a Greeke writer, a learned man and a reuerent Bishop.

Popish bitter scoffes and taunts, with railing. Part. 1. 3

Pag. 162. You shew your selfe to be a man of euill disposition; no man euer said 9
it, but Illyricus or bandy Rale. Namely, that pope Zosimus corrupted the
council of Nice, the truth whereof notwithstanding is proued by B.
Jewel out of the Aphricane councel cap. 103. 103. Concil. Carthag. 6.
cap. 4. Concil. Florentin. sess. 20.

Pag. 164. You are a shamelesse lier: but seemeth not this wicked ge- 10
neration to spring of the dancie because M. Jewell saith, by the testimonie of
Alphon. de castro, Sabellie, Platina, & others, that pope Liberius was an Ari-
an heretike.

Pag. 189. This fir defender learned in the schools of Sathan, and now both 11
bound in Sathan fetters.

Pag. 201. Their Bishops for custody of their chastity after their former olde 12
yoke fellows decease, solace them selves with new strumpets.

Pag. 209. Of what small substance this reason is, the veriest Coblers of all 13
their Ministers, if they can reade any english beside their communion booke, may
easily perceiue. B. Jewell telleth Harding, he might haue remembered, that
not long since Julius the 2. of a wherrillane was made Pope: but wee haue
no coblers in the ministerie.

Pag. 290. Murther the malice of the deuil and of all the sacramentaries,
the old truthe shall preuaile: he meaneth the conuerfion and transubstantia- 14
ting (as he calleth it) of the bread and wine in the sacrament, into the ve-
rie body and blood of Christ. But this is no truthe at all, neither old, nor
auncient: confessed by D. Tunstall to haue come in twelue hundred yeres
after the gospel: as in that place it is manifestly prooued.

Pag. 297. Now sir, I report me to euery man that hath sense, whether I 15
may not lawfully giue you the Mentis, as for manners sake I may use the Italian
terms, and chalenge you in plaine termes of a lie for vtering this vntueth: and
yet there is no vntueth vttered: see the place. 16

Pag. 313. It liketh your filthie spirite, with vile wordes, to bring that holy
mystorie into contempt: wherein you do the Deuill author of all heresies, the grea-
test seruice that may be deuised: because with Origen he had affirmed that
the bread in the sacrament, as touching the material substance thereof go-
eth into the bellie, and is cast into the priue.

Pag. 342. The thinges, which it liketh your Satheanical spirite, with blas- 17
phemous wordes to dishonour: he meaneth the sacrament, which indeede is by
them most of all abused and dishonored.

Pag. 359. He calleth vs cursed Chananites.

Pag. 187. Ye falsely and wickedly load the people, ye are Apostataes, ye are here- 18
tiques, ye are impudent and rebellious children.

Pag. 404. These defenders in conditions be like such honest women, 20
as commonly we call Scoldes.

Pag. 409. Loe a grieuous and an heauie case, that the world calleth you 21
wicked

- wicked and vngodlie men: I wis, they be too blame for it, and so be they that call them theenes, which come to be promoted to Tiborne.
- 22 Pag. 446. Your impudencie of tying hath no measure nor end.
- 23 Pag. 459. The fiendes of hell were not yetter loose, that begat Lutheranes, Zuinglians Calvinistes: and hereof we vnderstand the yench of your Church, which is no other but the malignant Church, and Synagogue of Sathan.
- 24 Pag. 465. Though the defender feare not to be accounted a lyer, yet should he be loth to be accounted an vnhousef man, yea and specially a fool.
- 25 Pag. 502. We reckon not, what Luther saith, what Zuinglius, what Caluine, what Antichrist, what Sathan saith.
- 26 Pag. 506. If this defender were compared to a mad dog, some perhaps would thinke it an vnmanerlie comparison, let the man be as he is, verilie the maner and fashion of both is alike.
- 27 Pag. 510. He calleth vs light preachers, wicked vmbreakers, lewde teachers, turdens, detestable blasphemers: such is your denitistrabble, saith he: This is M. Hardinges eloquence.
- 28 Pag. 524. O thou captaine lyer: O most worthe not the reward of a whetstone, but the iudgement of a backbiter, of a slanderer, of a cursed speaker, of the accuser of the bretheren, of a blasphemer. Canst thou perswade thy selfe to get credite by lying, to seeme sober by rayling, honest by villanie, charitable by slandering? And al this stir is, because we charge them with burning of scriptures: which their vngodly practises here in England, do notoriouly shew to be true.
- 29 Pag. 549. He sheweth himselfe a fool, a slanderer, an vlearned man.
- 30 Pag. 576. Here pricketh forth this hastie defender, as peart as a peare-monger, and faine would talke with the pope himselfe.
- 31 Pag. 602. Ye cannot abide salt water, oyle, the crosse: And no maruel: No more can not the deuill, who possesseth you, and rideth you.
- 32 Pag. 607. It shoulde haue become Scoggin, Patch, lalle, Harry Pattenfon, or Wil Sommer, to haue told this tale much better then your superintendent strips: And if ye would needs haue plaied the part your selues, it had bene more conuenient to haue done it vpon the stage, vnder a vices coate, then in a booke, &c. And all this, because their practises in seducing the people of God, are compared to Ieroboams, who entised the people from the true worship of God at Ierusalem, by setting vp two Golden calves.
- 33 Pag. 616. When were euer such theenes in the Church of God as ye are?
- 34 Ibid. If all iffes were true, then if heauen fell, we should catch larkes. And if a bridge were made betweene Dover and Calais, we might go to Boleine a foote, as William Sommer once told King Henrie the eight. Because M. Jewel had said, if the Church of Rome can not erre, the good lucke thereof is farre greater then these mens pollicie: for such is their doctrine and life, that for all them the Church may not onely erre, but be vtterly spoiled.

Pag. 617. By your Apostacie ye haue done more wickedly, then if ye committed Idolatrie.

Pag. 648. Sirs, would ye haue the common people to come to the generall Councils? Whom mean ye, I pray you? Tinkers and Tapsters, Fiddlers and Pipers, such as your ministers be? Alas poore soules, what shoulde they doe there? for there is no tinkling nor tipling, nor fiddling, nor piping: there they may shut vp both budgets and mouths. But here M. Harding neede not thus to haue vpbraided our ministers with such scoffing and iesterlike termes: if he had remembred (as M. Iewell telleth him) what Alphons. de Castro reporteth of the popes, *Constat plures Papas adeo esse illiteratos, ut grammaticam penitus ignorant*, That manie of them were so vnlearned, that they were ignorant of their graimmar.

Pag. 680. As I cannot well take an haire from your lying beard, so wist I that I could plucke malice from your blasphemous hart.

Neither doth M. Harding heere content him selfe, thus spitefully to haue entreated the liuing: calling our Ministers Coblers, Tapsters, Tinkers: Ministers wines, sober and grammastrons with him no better then strumpets: But he doth most vnholonstly snatch and carpe at the dead, & reuile Gods Saintes, terming the booke of Acts and Monumentes, a huge dunghill of stinking martyrs: Yea he presumeth to sitte in Gods chaire, wresting the iudgment out of his hand, and giuerh sentence of condemnation against vs. The authors and professors of them be dead and rotten in hell fire, with weeping and grinning of teeth: the like iudgement looke ye and your fellows to haue if ye repent not. And in another place: After ye haue fried and boiled (saith he) in rancour and malice against the Church, ye are like to leape into the furnace of hell: Thus wee heare M. Hardinges sugred eloquence: Iudge nowe (good Christian Reader) whether this man haue not beene well trained vp in Sathans schoole, as he slanderously saith of vs.

These and such like are M. Hardinges flowers, who liste to take a further view of them, shall finde them to be collected as into one bundle by B. Iewell: where these pleasant sortes shall be offered to his smell: Your deuillish spite, your deuillish wickednesse, your deuillish villanie, Sathan is your schoolemaster, your father the deuill: your new Church set vp by Sathan, you are the schoole of Sathan, children of the deuill. A page, a slave, a claubacke of the deuill, your reprobate congregation, your confused rentes of Sathan, the noyse of the deuill, Sathans broode, Sathan holdeth you captiue, ye are fast bound in Sathans fetters, loose apostates, prophane bel-houers, your blasphemies & Sathanismes, Calvinismes, Sathanismes: your wicked Chams brood, your damnable side, your deuillish rabble, your congregation of reprobates, your Turkish doctrine. As craftie knaues in a comedie, they are Apes, they are Asses, with such like, Iewell, prefat, defens, Apolog

But least we should thinke, that M. Harding onely hath profited in this

35

36

* Yet in your late Trident chap. ther was such tinkling of other mes kettles, & tipling of their cups, that a. adulterous

popish Bishoppes came to a shamefull end: wher

of one was slaine with

a bore, speare, being found

with an other mans wife: the other was

hanged in a grin laid for him in

his muse where he was wonte

to creepe in at a win dowe.

Fox. pag. 2107.

blacke and popish Rhetorike, let vs see also the modestie of other mens spirits, out of that schoole. We shall easely finde that they are all one womans children, and haue had all one schoolemaister, their stile and speech is so alike.

Fox.p.883.

40.

41

Præfat. in

2. controu.

de Christo

Bonaenture, a frier of Loraine disputing with *Wolfgangus*, vsed these as his best argumentes. *Thou heretike, Indat, Beelzebub.*

Bellarmino, the mildest and most modest childe of that crue, yet sometime sheweth the badge of his profession: *Ab alio spiritu Caluine agitatur* (saith he) *ut se Valentino opponat, sic inter se demonibus colludentibus*: Caluine

being moued of an other spirite, doth set him selfe against *Valentinus*, the

Tritheist, who affirmed that there were 3. goddes: one deuill thus mocking with another. Is not here (think you) a gentle reward for *Caluine*,

for opposing him selfe against that vile heretique, and maintaining the doctrine of the Trinitie? Is not this to blaspheme the spirit of God, speaking and writing in *Caluine* in the defense of the truth?

But what say ye to our Rhemistes, those iolly Iesuites if any man be desirous to know their pregnant wittes, & eloquent tongues, thus they write:

Annot. in Act. 8. sect. 10. *Simon Magus* that sorcerer had more true knowledge of religion, then the protestants haue: he blasphemed not, as they blaspheme.

They call vs *Miscreantes*. Iam. 5. sect. 5. and compare vs to the impious sonnes of *Cham*. Galath. 2. sect. 8. to *Cain*, *Balaam* and *Core*. Iud. v. 11.

Yea with a foule blacke mouth, they are not ashamed to call *Caluine*, *Beza*, *Verone*, reprobates. Rom. 11. ver. 33.

Thus at the burning of *M. Frith*, that worthie seruant of God and blessed martyr, *D. Cooke* most vncharitable admonished the people, that they should pray no more for him, then they would for a dog. Fox. pag. 1036

Now commeth in rayling *Cochleus*, and filleth vp the measure of this

iniquity, writing thus most wickedlie of *Iohn Hus*, I say therefore *Iohn Hus*

is neither to be counted holy nor blessed, but rather wicked & eternally wretched:

in so much that in the day of iudgement, it shal be more easie, not onely with the

Infidel Paganes, Turkes, Tartarians, and Irwas, but also with the most sinful Sodomites, and the abominable Persians, which most filthilie do lie with their daughters, sisters, or mothers: yea also with most impious *Cain* killer of his owne brother,

with *Thyestes* killer of his owne mother, and the *Lestrygoner*, & other *Anthropophagi*, which deuoure mans flesh: yea more easie with those most infamous murderers of infants, *Pharao* and *Herod*, then with him. *Cochleus* lib. 2. histor.

Hussitar translated by *M. Fox* pag. 69.

Imaruel at my heart, that they without horror of conscience could thus speake or write of the seruants of God, or that the earth did not open vnder them to swallow vp such blasphemers. We neede not nowe thinke it strange that the Rhemistes charge vs with blasphemy, *Reuelat. 13. sect. 2.*

And *Harding* with sinne against the holy ghost, because we speake against the

the pope: This fellow goeth further, making the holy servant of God worse then *Caine*, the *Pharisee*, then infidels; or paganes: I pray God it bee not laid to their charge: yet they stay not here, neither are content thus to reuile our persons, which might better be borne at their hands, but they open their mouth euē against heauē, & spare not to blaspheme the trueth, which we professe. The holy communion, which we obserue according to Christs institution; *Harding* spitefully calleth *a leane and barren banquet*. pag. 320. 49

The *Rhemistes* say, that *Caluins* supper with his bread and wine, which is not his supper but Christs, is like at length to come to the sacrifice of *Ceres* and *Bacchus*, *John*. sect. 4. 50

And yet more wickedly they say, that our communion is the very table and cuppe of devils, wherein the deuill is properly serued. 1 Corinth. 10. sect. 9. But alas soely men, we pitie their case: They speake euil (as Saint Iude saith) of things they know not. If they vnderstood (what these holy mysteries were) they would, I thinke be more sparing in blaspheming. We wil not requite them againe with euill speech, *Michaell* durst not doe it to the deuill, but the Lord rebuke them and amend them.

Now in the last place I will adioine certaine flowers of stout sturdye *Stapletons* eloquence, collected out of his late booke set forth against our worthie & learned countrie man *D. Whitakers*, that it may appeare what spirit they are of, that with such bitter speech and vile termes do taunt and reuile the professors of the Gospel.

To omit how odiously and proudly he chargeth him with ignorance & want of learning: calling him euerie where, *Doctorem indoctum*, vnlearned Doctor, & *professorem indignum*, vnworthy professor, not worthie to be admitted to the least degree in schooles. lib. 1. cap. 2. sect. 4. *Whitakerus quoniam tyro ineptior*: more foolish then any boy scholler or new beginner lib. 2. cap. 1. sect. 3. yea he blusheth not to cal him *scriptorē barbarū*, a barbarous writer. To let passe these & such like arrogant challenges, which are common with all papists who boast of them selues, as of the onely learned and eloquent men, but alas, poore soules, it seemeth they dwell by euil neyghbours, when they are faine to praise them selues. But as for *M. Stapleton*, he is fowlie ouerseene, in charging so worthy a man with want of learning, whose bookes he is scarce worthy in respect of true learning to carrie after him. And if the questiō be of eloquēce, this Louanian Doctors writing is but a kind of barking in respect of the others; either for smoothnesse of stile, or good phrase of speech.

But to let passe these, as the most milde & courteous termes he hath, this eloquent Louanian professor thus setteth vpon that reuerent and learned man, thus saying vnto him, *Minister Satanae effectus*, professor perfidus, magister mendax & impudentissimus: Thou art become a minister of Sathan, a faithlesse or forsworne professor, a lying and most impudent teacher. 51

monit. ad Whitaker. professor asinine, Ass-head professor, lib. 1. cap. 1. sect. 12. Hee lyeth for the whet-stone, *Facis mendacium cote dignum, cap. 2. sect. 6. absurditas Asinina aduersarij, His asinine absurditie, lib. 1. cap. 7. sect. 3.* *Ineptissimus disputator, Most foolish disputer: ibi. sect. 9. Fatuus rusticus, A clownish or rusticall foole. cap. 12. sect. 4. Stultissimus, A verie foole. ibid.* *Sophista impudens, An impudent sophister. lib. 2. cap. 5. sect. 10. Barbaram impudentia, His barbarous impudency. cap. 7. sect. 6.* Hee playeth the sycophant, cap. 8. sect. 4. *Stultissime sophista, Most foolish sophister. cap. 9. sect. 1. Disputator absurdissime. Most absurd disputer. Ibi. sect. 8. Mentiendi consuetudo in naturam tibi versa, Your custome of lying is become your verie nature. cap. 10. sect. 1.* What could be said more of the Deuill? *Habitudinis tua et tarditatis, &c. Your dulnesse and blockishnesse, &c. sect. 10. Mentiendi libido vel necessitas. Hee hath either pleasure or necessitie to lie, sect. 13. Mendacium rotundum. Hee maketh a round lie. sect. 16. Crassa ignorantia, Grosse ignorance. lib. 3. cap. 7. sect. 3. Mendacium ridiculum & morione dignum, A ridiculous lie and fit for a foole, lib. 3. cap. 13. sect. 1. Mendacium nobile, A noble lie. cap. 14. sect. 5. mendacium splendidum: sect. 8. A notable or lewd lie. Mendacium stupidum, A blockish lie. cap. 16. sect. 7. Crassa stupiditas, Grosse blockishnes, ibi. Stultitia & hebetudo prorsus asinina, Asinine foolishnesse and dulnesse, cap. 19. sect. 11.* These and an hundred such like proper Rhetoricall speeches our good cuntry-man hath sent vs from Louaine, to shew how he hath profited in popish eloquence: and to make vp our mouthes, after he hath long dallied in wordes, in good sober sadnes, he speaketh thus friendly vnto vs: *Omniū quidem hereticorū & cecitas magna est, & pertinacia singularis, sed vestra hodie Whitachere, tua inquam, tuorumq; connenarum hereticorum tum cecitas tum pertinacia longē maxima est,* In all heretikes, there is both great blindnesse and singular obstinacie, but thy blindnes Whitakers, and wilfulnes, with the rest of thy fellow-heretikes, passeth all. lib. 3. cap. 7. sect. 5. Wee are much beholding to you, good cuntryman, *Father, Thomas Stapleton*, that worthie Louanian professor, (for we will giue you your titles) though that worthie man, be but plaine whitakers with you, that you can finde in your hart to giue vs the vpper hand in blindnes and wilfulnes, of all heretikes that euer were: But cursed and confounded bee all such heretikes, as are more wilfullye blinde and obstinate against the truth then papists be.

This doubtrie Doctor, sturdie *Stapleton*, chargeth, as wee haue seene, this godlie learned man, with foure especial crimes, ignorance, follie, impudencie, lying. But you *M. Stapleton* therein shew your selfe neither so deepe a clarke, nor so wise a man, or of so sober a spirit as you would be taken for. As for the first, his, which you cal ignorāce, shal be able by Gods grace to match & ouermatch your Louania learning or sophistrie rather. The foolishnes of the Gospel, & simplicity of the truth in him shal not giue place

place to your humane and serpentine wisdom. In deede he is too modest, too milde and humble a man to deale with so proud, vainglorious, and spitefull boasters. A wrangling Sophister were fitter to answer your intemperat and immodest rayling, than so graue and reuerend a Diuine. But as for lying, take it to your selues, both it and the father thereof. There shall be more trueth found in fewe of his lines, than manie of your leaues: and more good diuinitie in one page, than is in your whole booke. And haue you beene these foure yeres in hatching so goodly a bird, and bringing forth a Cockatrice egge? Surely you haue spent your time well. And be these the frutes of your studies? Wel, *ex unguibus Leonum*: by such frutes we know what the tree is; what neede other arguments? your vsual and customarie railing bewraith your malicious spirit. And tell me you wretched miserable men, which haue nothing more common in your mouthes, than to call vs asses, doults, fooles, how can you escape that heauie sentence of our Sauour which saith, that who so calleth his brother foole, is in danger of hell fire & *Math. 5*. But it is no newe thing for Heretikes to raile and reuile: it hath euer beene their custome and guise: The *Pelagians* called *Augustine*, *Cultorem demonum*, a worshipper of diuels: *August. cont. Iulian. lib. 3. cap. 18*. The *Donatists* accused *Cecilian* a Catholicke Bishop, of sinne against the holic Ghost: *August. contra Crescon. lib. 4. cap. 17*. So it is true as *Maxentius* saith: *Heretici, cum peruersitatis sue non possunt reddere rationem, ad maledicta conuertuntur*: Heretikes, when they finde them selues not able to yeeld a reason of their wilfulnes; then they fall to plaine rayling. Such plentie of scoffes & taunts, of cursings & reuiling, is an euident signe of an euill cause; & bewraith a cankred stomacke. We will not answer them in the same kinde; for our cause is better, & our malice & hatred much lesse. It grieueth not vs to be euill spoken of without cause. We are sorie for them: they hurt not vs, but blemish their owne credit before men, and make their account more heauie before God. I wil shut vp this place with that good saying of *Bernard*, *Bonum mihi si me dignetur Deus uti pro Clypeo, libans excipio in me detrahentium linguas maledicas, ut non ad ipsum perueniant*: It is good for mee, if God vouchsafe to vse me in steed of a buckler; I willingly do latch in my selfe the darts of slanderous tongues, that they light not vpon him.

De confiderat. li. 2.

Popish slaunders and false accusations. Part. 2.



Ow in the next place, hauing tasted sufficiently of the first dish of their bitter & sower taunts & reproches, which we haue had but a cold welcom vnto; let vs take an assay of the next: And that, I feare me, we shall find not much plesanter. Yet.

Yet because wee will not be vnmanerly ghestes, wee will taste of euery dish. Our aduersaries therefore are not contented to load vs with bitter and vnfaourie words; but they do also charge vs with fained and deuised things, accusing vs falsely, and imposing vpon vs strange & vnknown articles: Their accusations then and false challenges, are either generall against our whole Church, or particular, directed & leauelled against some speciall men, and both kindes concerning either the doctrine or maners of our Church: of these in order, and first of their accusations in generall, and vaine surmises of our doctrine: and here I will especially follow our *Rhemistes*, as before we made bold with master *Harding*, who in this case are verie plentifull.

- 1 They charge vs to say; That the Church consisteth onely of the elect and that there are no euill men in the Church. *Annot. Math. 3. Sect. 7. & Math. 22. Sect. 2.* Whereas wee affirme, that the visible Church vpon earth hath both good and bad in it: but the inuisible Church we hold to consist of the elect onely.
- 2 *Annot. Math. 19. Sect. 1.* that wee should saye; God can do no more than he hath done or will do: which they call blasphemous infidelitie. Wee say no such thing, but onely this; that God can do nothing contrary to his owne will, word, & glorie, and yet is Almighty.
- 3 *Annot. Math. 23. Sect. 6.* That wee teach; It is enough to haue onely faith. Wee teach no such thing: wee say, that faith onely iustifieth, but faith working by loue, as Saint Paul faith; not voide of good workes, *Galath. 5. 6.*
- 4 That wee say, the Church hath failed many hundred yeres, til *Luther* and *Caluin*. *Annot. Math. 28. Sect. 2.* Whereas we belecue, that the Church hath alwaies continued, and shall continue till the end of the world.
- 5 That we hold, that it is sufficient to be baptized with the Holie Ghost, and that water is not necessarie, *Annot. Mark. 1. Sect. 5.* But wee graunt that baptisme with water is necessarie, if it may be had according to Christes institution: Otherwise in those that are preuented by death, wee affirme, that the lacke of water cannot deprive them of their inheritance.
- 6 That wee say, all things are easie in Scripture, *Annot. Luk. 6. Sect. 1.* Wee say no such thing: but confesse that manie things are therein harde to be vnderstood: Yet the doctrine of faith to be in the word plainly declared, so that the people may safely be admitted to the reading thereof.
- 7 That wee affirme, the Church may faile in faith. *Annot. Luk. 18. Sect. 8.* Wee say onely, that the Church may erre in some points of doctrine, but not finally fall away from the faith, *Fulk. ibid.*
- 8 That we pretend, that God draweth vs against our wil, & without any respect to our consent, *Iohn. 6. 2.* God of vnwilling maketh vs willing, by changing our will to embrace Christ gladly, and otherwise we teach not.

That

That wee affirme the Holie Ghost to be none other, but the gift of wisdom in the Apostles, and a fewe other for gouernment: *Annot. Act. 2. Sect. 7.* But none of vs sayth so: It is a meere slander.

That wee allow no fasting, but morall temperance, and spirituall fasting from sinne. *Act. 13. Sect. 5.* Whereas we do acknowledge a Christian vse of fasting and abstinence from all meates and drinckes, for the taming of the flesh, and making vs more fit to pray: not an abstinence from flesh onely, as they do superstitiously imagine.

That wee should saye, that the preaching of the lawe, and iudgement to come, maketh men hypocrites. *Act. 24. Sect. 2.* Whereas wee hold the preaching of the lawe to be necessarie to bring men to repentance: But iustificatio by keeping the law, which they teach, we utterly condemne.

That wee would haue all men to be present, and giue voice in Councils. *Act. 19. Sect. 5.* We say not so, for that were impossible: But we hold against our aduersaries, that as wel the learned and discrete amongst the lay men, as the Clergie, ought to be admitted to consult of religion: And that not only Bishops, but other Pastors also and Ministers ought to haue deciding voices in Councils.

That wee condemn: good woorkes as sinfull, Pharisaicall, hypocriticall. *Rom. 2. Sect. 3.* Whereas we acknowledge them to be the good gifts of God, the fruits of iustification, the way wherein all Christians must walke to saluation, We onely exclude them from being any cause of our iustification before God.

Annot. Rom. 2. Sect. 4. That wee affirme that God iustificieth man, that is to saye, imputeth to him the iustice of Christ, though hee bee not in deede iust: or of fauour reputeth him as iust, when in deede he is wicked, impious and vniust: And that we thinke it is more to Gods glorie, and more to the commendation of Christes iustice, merites and mercie, to call and count an ill man so continuing for iust, than of his grace and mercie, to make him of an ill one, iust in deede, and so truely to iustifie him. This is a great slander: For wee thinke and saie, that God of a wicked man, by his grace and mercie, doth make him iust in deede, by the iustice of Christ, neither calling, nor accounting him iust that continueth wicked, as he was before, but giuing him also the spirite of sanctification, whereby after he is made iust by grace, he doth the workes of iustice, and keepeth Gods commaundements, though not perfectly in this life. *Fulk. ibid.*

That wee gather of those termes, vsed by the Apostle. *Rom. 4. conu. red. v. 7. not imputed. v. 8.* That the finnes of men be neuer truely forgiven, but hidden onely. *Annot. Rom. 4. Sect. 7.* Wee say, that our finnes are truely forgiven vs for Christes sake, and our conscience freely discharged of them, Christ hauing satisfied the iustice of God perfectly for them.

That wee teach, that the Sacramentes of the Church giue not grace and.

- and iustice of faith: but that they be notes, markes & badges onely of our remission of sinnes, *Rom. 4. Sect. 3.* Wee say not, that they are only markes and badges, but as the Apostle saith, seales of God to assure our faith of iustification by remission of sinnes: And yet it followeth not, that the sacraments should giue or conferre grace.
- 17 That to establish our fiction of confidence (as they not without blasphemie call it) wee make no account of the Articles of the Faith; the beleeuing whereof onely iustificieth, they say, *Annot. Rom. 4. Sect. 9.* Whereas wee affirme, that we are iustified by none other faith, but that which is declared in those Articles, not by a bare knowledge or beleeve of them, that they are true, which the diuel hath & many reprobates: but by stedfast beleeuing of them, with a sure trust and confidence in Christ, whereby we are made partakers of his precious merites, and assured of the remission of our sinnes.
- 18 That we should say, Man hath no more free will, than a piece of clay: *Rom. 9. Sect. 7.* Whereas we onely saie, that our free will hath no power or strength at all, to will, or doe the thing that is good, without the grace of God.
- 19 That we say, the faithfull be sure they shall neuer sinne: *Rom. 8. Sect. 9.* We saie onely, that they are sure to be preserued from that sinne which is irremissible, which is the sinne against the Holie Ghost.
- 20 That where the Apostle saith, *It is better to marrie than to burne*; that the Protestants thinke, *to burne*, is nothing else but to be tempted, because they would easilie picke quarrels to marrie: *1. Corinb. 7. Sect. 8.* Wee do not so thinke, that *to burne*, is onely to be tempted, but to be so continually inflamed with lust, that the will doth consent & desire quenching. *Fulk. ibid.*
- 21 That wee will not haue men woorke well in respect of rewarde at Gods hande: *1. Corinb. 9. Sect. 7.* Wee say not so; but that men ought not to worke well onely as hirelings, for hope of rewarde, but chiefly and principally, of louing obedience and duetie, as of children to their father.
- 22 That wee seeme by abandoning other names of the Communion (saying this, calling it supper) to haue it at night, and after meate: *1. Corinb. 11. Sect. 8.* Wee retaine other names of this Sacrament beside, as the Communion, the Sacrament of the bodie and bloud of Christ, the Eucharist, and such like: and it is but a vaine conceit, that wee encline it to haue it at night, when they see our vsuall and dailie practise to the contrarie.
- 23 They say, wee professe, that wee make no consecration, binediction, or sanctification of the bread and wine at all in the Sacrament: but let the bread and wine stande aloofe: and that wee occupie Christes wordes, by way of report onely and

and narration: applying them not at all to the Elements proposed to be occupied: 1. Corinth. 11. Sect. 9. All this is utterly false, for wee professe, that by praise and thanksgiving for the death of Christ, and by prayer vnto God, that we may be partakers of the bodie and bloud of Christ, we consecrate, blesse and sanctifie the bread and wine, to be the holy & blessed Sacraments of the bodie and bloud of Christ. And wee doe also apply the wordes of institution to the Elements, (though not after their Magicall fantasie) praying thus: *That wee receiuing these creatures of bread and wine, according to Christes holie institution, (which is rehearsed out of the Gospell) in remembrance of his passion, may be partakers of his most blessed bodie and bloud.* This is (who seeth not) a manifest applying of the words to the matter proposed to be occupied.

That wee would make the simple beleene, that no punishment of a mans owne person, for sinnes committed, nor penance enioyned by the Church, is necessarie, but all such things to be superfluous, because Christ hath satisfied ynough for al: *2. Corinth. 2. Sect. 2.* This is a malicious slander. Wee affirme indeede, that no punishment laid vpon any mans person, either by himselfe, or by the Church, is any satisfaction to the iustice of God for our sinnes, because Christ onely was able and hath made such satisfaction: yet temporall punishment for chastisement, ecclesiasticall discipline for satisfaction of the Church, and amendment of open offenders are necessarie by the ordinance of Gods worde, and in our Church are practised: *Fulk. ibid.*

They saye, that *Luther, Caluine*, and such wicked Libertines, as it pleaseth them to terme vs, do teach, that Contrition is altogether a meane to make sinners eyther hypocrites, or to put them in despaire. *Annotat. 2. Corinth. 7. Sect. 3.* Wee speake onely against the Popish heresie of penance, or sorrowe to be satisfactorie for sinne, and not against such sorrow which worketh true repentance, and true contrition for all their sinnes past.

That wee refuse all mans attestation and approbation, and will be tried by Scriptures onely: and that wee count it a great absurditie to haue the Scriptures approved by the Churches testimonie: *Galath. 2. Sect. 4.* But wee affirme no such thing, neither doe wee refuse to be tried by men iudging according to the Scriptures. The approbation of the Scriptures by the Church wee allowe: but wee count it a great absurditie, that the authoritie of the Scripture shoulde depende vpon the Churches approbation and tryall, which is the thing in question betweene vs.

That wee teach, that the charge of the Apostles was so distinct, that none could preach, or exercise iurisdiction, but in those seuerall places, which by Gods appointment, or their lot, for more particular regard of peace,

peace, and orders sake, were limited to every one, *Galath. 2. Sect. 5.* But we teach contrariwise, That every one of the Apostles had as large and as generall authoritie, as the other: and that any of the Apostles by their commission, might lawfully haue preached at *Rome*, as well as *Peter* or *Paul*. But after this distinction was made by God, it was not lawfull for the Apostles to leaue or forsake their special charges, and to intrude them selues into anothers limits, as *Saint Paul* saith: wee do not stretch our selues beyond our measure. *2. Corinth. 10. 14.*

28 That we haue no other arguments against the reall presence of Christ in the Sacrament, but such as wee borrow of *Aristotle* and his like, concerning quantitie, accidents, place, position, dimensions, sight, taste, and other straites of reason, to the which they bring Christes mysteries, *Coloss. 2. 1.* We haue other arguments out of holie Scripture, and the auncient writers: Neither haue wee any arguments out of Philosophie, but such as are grounded vpon the Scriptures, which teach the perfect humanitie of Christ, and all essentiall properties of a true and naturall bodie.

29 They say, wee applie that text of *Saint Paul*: Hee that will not labour, let him not eate. *2. Thessal. 3. 12.* against the vacant life of the Clergie. *Annot. in hunc locum.* But wee require no such thing, as to labour with the hands, of such of the Clergie, as labour in studie and teaching. Against the idle life of Monkes, Nunnes, Friars, and the rest of that crue, as also against idle Masse-priests this text is strong.

30 That we hold nothing to be necessarie to saluation but the Scriptures. *2. Timoth. 3. Sect. 3.* We hold no such thing: for so wee should exclude Christ him selfe, as vnneccessarie to saluation. But we affirme, that the Scripture containeth all things necessarie to be learned to saluation, and this is the true state of the question.

31 That wee plainly denie *Melchisedech* to haue bene a Priest. *Hebr. 7. Sect. 8.* Here without shame they slaunder vs. This wee neuer denied, neither by Gods grace will euer: though we affirme, that his Priesthood consisted not in offering of bread and wine: neither doth the Apostle, or any text of Scripture so teach.

32 They charge vs with this heresie: That Christ was not the first man that entred into heauen. *Hebr. 10. Sect. 1.* They belie vs, to say we holde, that Christ was not the first man that entred into heauen, with his bodie or whole humanitie, as the text is, *Hebr. 10. 20.* And that dedicated and prepared away for all his members to enter into heauen, both with their bodies, and their soules: by vortue of whose death, all the faithfull from the beginning were receiued into heavenly rest in their soules.

33 That we will haue no difference betweene the laitie and the Clergie, *1. Pet. 5. Sect. 2.* It is false, which here they object against vs. Wee onely dislike their Popish difference, who do in such sort set apart their Clergie from

from the rest of the people, as though they only were the Lords lot and inheritance, the rest excluded.

That we say, the Scriptures be so easie, that they may be not only safely read, but also expounded boldly of all the people, as wel vnlearned as learned: and consequently, every one by himselfe, and his priuate spirite, without respect of the expositions of the learned fathers, or expectation of their pastors iudgement, may determine & make choice of such sense as him selfe liketh. *1. Pet. 3. Sect. 7.* All these are great vntruthes. In deede we do hold, that the people may safely be admitted to the reading of the Scriptures, though we denye not, but that there are certain places therein hard to be vnderstoode: yet we giue them not libertie to expound scripture, as themselues listeth, not staying for the iudgement of their pastors: For we plainly protest, that whosoever despiseth the ordinarie Ministerie of the word, which God hath established in his Church, for the direction of vs in the truth, shal neuer attaine vnto true knowledge. As for the expositions of the fathers, we are so far from reiecting them, where they interpret according to the sense of the Scriptures, that they do in a manner auow all our interpretations, which you mislike.

That wee affirme, that wee neither keepe, neither possible can keepe Gods commandements, *1. Iohn. 2. Sect. 7.* Wee say not so, but that we can not keep them in such perfection, as the iustice of God requireth, though by his grace we doubt not, but we are enabled in such measure to keepe them, as his mercie in Christ accepteth, *Fulk. ibid.*

Thus wee see with how many slaunders our countrimen of *Rhemes* doe vnkindly charge and load vs withal: neither are these all; more, who pleaseth may collect out of that blacke booke of theirs. The want of the rest, which I haue not here set downe, I will supply out of another countrey-mans booke of ours, to whome we are much beholding for afoording of vs such plentie of so good stufte. First, *P. 146.* He thus friendly saith vnto vs, *If you do not allowe euerie man, yea, and euery woman to be a Priest, why drine ye not some of your fellowes to recant, that so haue preached? Why allowe yee the bookes of your new Euangelistes that so haue written?* An odious vntruth: for touching the Ministerie of the Church, wee haue none that either haue preached so, or written so, *leuel. defens. Apolog. pag. 146.*

That wee saye, all things necessarie to saluation are expressed in the Scriptures, *pag. 240.* But so wee say not: Wee holde that all things necessarie are either in the Scriptures expressed, or therein contained, by necessarie collection and diduction to be drawn from the same.

That wee, which say wee can by no meanes fulfill the law of God, doe make God vniust, euill, impotent, and not able to giue so much grace, as may helpe to fulfill his lawe, *pag. 368.* Wee make not God vniust or impotent, but wee confesse our selues to be sinners. Neither is the que-

sition here, what God is able to doe, but what he hath promised: for howsoeuer God be able, by his abounding grace, to make vs perfect in this life, and altogether void of sinne, as wee shall be in the life to come: yet his power is not contrarie to his will revealed in his worde, which saith, that all men haue sinned, *Rom. 3. 23.* And as many as are of the workes of the lawe, are vnder the curse, *Galatb. 3. 10.*

39 That wee tell Christian men, they may worke as much as they will, but all in vaine, *page 371.* Vntruth, for wee saye with *Saint Paul*, your woorkes shall not bee in vaine in the Lorde. Although wee doe exclude them from being any cause, or meane of our saluation, and that by the warrant of the Scriptures, *Roman, 3. 28. Ephesian, 2. 10.* and in other places.

40 That wee professe, that the faith of the Catholike Church may faile and fall, *page 493.* Wee speake not of the vniuersall Catholike Church, but of the Church of *Rome*, or of any other particular Church, which may faile in faith, as wee see the Churches of *Corinth* and *Galatia* are now thoroughly departed from the faith, and are wholly subiect to the Turke.

41 That wee animate temporall Magistrates, by the pretended example of *David* and *Salomon*, to intermeddle with Bishops offices, *pag. 689.* Vntruth, it is not our doctrine: But they rather embolden the Pope to meddle with Princes offices. And *Bellarmino* a great Champion of theirs doeth free vs from this slander, who confesseth of vs, that wee holde *Regimen ecclesiasticum spirituale esse, & distinctum a politico*: That the Ecclesiasticall regiment is spirituall, and a thing distinct from the politicall, or temporall.

42 That wee teach, that the Lordes supper is verie bakers bread, and wine, with the onely figure of Christes bodie and bloud, *pag. 320.* But wee neuer so vnreuerently called that holy Sacrament. It is your selfe (master *Harding*) that doeth so vilely disgrace this holie Mysterie, calling it *A piece of bread not woorth a point: a leane and carren banquet: a toy.* Wee call it the Sacrament of thanksgiuing, the Sacrament of the bodie and bloud of Christ, with other names fit for so great mysteries. Neither doe wee make them bare figures and signes, but as the Apostle saith, seales of the righteousness of faith. *Rom. 4. 11.*

Now, hauing seene thus farre, with what false opinions they charge our Church generally, in respect of our doctrine, let vs take some triall also of their iust and true dealing with vs, in matters belonging to manners. And here I doe not thinke but wee shall finde them halting, as before.

43 First, *Harding* chargeth vs with continuall aduoutrie and incest, calling without all honestie or shame, Ministers lawfull wedded wiues,

their filthy yokefellowes, pag. 439. Yea, hee saith, that our Gospel hath no substance, beside carnall libertie and licentious living, pag. 289. And that thorough our euill teaching, the worlde groweth more to be dissolute and wicked, pag. 320. But if master *Harding* had remembered the dissolutenes, and licentiousnes of life that is at *Rome*: Hee could not without blushing haue charged vs with incest, aduoutries, and all Carnall libertie. He had forgotten belike that olde English prouerbe, *Hee that goeth apace to Rome, saith a wicked man: hee that goeth wise leaureth to know him: hee that goeth thrife, bringeth him home with him*, Fox pag. 343. *John 7. 10*

The *Rhemistes* doe accuse the Protestants (whom they call heretikes) 44 for their lightnesse in admitting euery one without discretion to the Clergie, 1. *Timoth. 3. 6*. But, as for that vnecharitable name of heretikes, wee shall shewe anone, that it is more proper vnto them, than vnto vs. And neuer any heresie admitted more vnworthie persons to the Clergie, than Papistrie hath done; not onely into the inferiour places, but euen into their chiefe Bishops see: for as *Alphons.* testifieth, whome wee cited before, Manie of their Popes did not knowe so much as their Grammar.

Harding chargeth the Protestants in diuers Countries to haue attempted to wroste the sword out of the Princes handes. 45 *Were the hundred thousand Bowes in Germanie* (saith he) *consumed by the sword of the Nobilitie there for their obedience* P. 441. So hee slanderseth *Luther* also, that hee stirred vp *Thomas Munzer* in *Thuringia*, who was the Rebels preacher, pag. 447. Thus the *Rhemistes* deale with *Caluin*, calling him one of the principall Rebels of this time, and moste falsely giue out of the Protestants, that their Consistories are shoppes of rebellion.

Thus also they report of *Wickliffe*, that hee should teach, that Princes are not to be obeyed being in deadly sinne. Annotation. 1. *Peter. 2. Sect. 3.*

All these are malicious slanders deuised against vs. First the bowes of Germanie were most of them aduersaries to *Luther*, and vnderstoode no parte of the Gospell, but conspired together, as they saide, onely against the crueltie of their Lordes, as they had two and twentie yeares before in the conspiracie called (*Liga Sotularia*,) Anno 1503. fifteene yeares before Doctor *Luther* began to preache, which was Anno 1518. *Jewell* pag. 441. Secondly, *Luther* was so farre from stirring vp *Thomas Munzer*, that hee called him the preacher of Sathan, *Sleidan. li. 5*. Thirdly, Neither did *Wickliffe* teach any such thing, for he him selfe was obedient both to *Edward* the third, and to *Richard* the second; both which princes, as wee knowe, were guiltie of some notorious sinnes. Fourthly, you rather shewe your selues the rebelles of this age, who make no conscience

in mouing the subiects to rise vp and conspire against their naturall Soueraignes. And *England* knoweth by experience, that your *Seminaries* of *Rome* and *Rhemes*, are the shops of rebellion, which haue forged so manie conspiracies against our Soueraigne, but all hitherto in vaine, the Lorde be thanked, and wee trust in God shal be so still: yee might therefore haue beene ashamed, to haue cast vs in the teeth with that, which your owne consciences may accuse your selues of.

Thus much of the slaunders in generall, which they belch out against our whole Church: now wee will a little touch those Popish forgeries, which they haue in their idle and phantasticall braine, deuised against some particular men amongst vs, sorted out from among the rest.

46 And first of all, they lay load vpon poore *Wickliffe*, charging him with many things which he neuer helde: As that he should teach, that a Prince is not to be obeyed being in deadly sinne, *Rhemist. Rom. 13. Sect. 4. 1. Peter 2. Sect. 8.* which wee haue shewed before to be a great vntruth.

47 That *Wickliffe* did condemne degrees of schooles, & titles of Doctors and masters, *Rhemist. Math. 23. Sect. 4.* This is a meere slaunder of *Wickliffe*: *Fulk. ibid.*

48 That he should saie, that God ought to obey the diuell; *Bellarmines, Prefat. in controuers.* and addeth for the prooffe hereof, that this his heresie was condemned in the Councel of *Constance. Sess. 8.* Wee take this to be a meere slaunder as the rest: for there is no such thing found objected against *Wickliffe*, neither in those 18 articles exhibited against him in the conuocation of certain Bishops at *Lambeth, Fox P. 432* nor yet amongst those 9 articles, which were condemned as hereticall: nor those 29 which were condemned as erroneous, *Fox P. 437.* Yet concerning this matter, three schollers of the said *Wickliffe*, that followed not long after, showed their opinion, namely, *Nicholas Herford, Phillip Repingdon, Iohn Aylston.* And thus they say, that God ought not to obey the diuell in his owne person, or essence, nor with the obedience of necessitie: for so to affirme, say they, it is heresie, *Fox P. 438.* And againe they graunted, that they meant an obedience of loue, because God loued the diuell, and punished him as he ought, *P. 439.* The phrase and maner of speech is somewhat strange: but who seeth not, that their meaning is sound and good. First, that God not in his owne persō, but in his creatures yeeldeth obedience to the diuel: that is, sometime giueth him power ouer his creatures. Secondly, yet not of necessitie, for God, can when it pleaseth him, tie *Sathan* short, & exempt his creatures from his power. Thirdly, that God loueth him as his creature, & so he doth also the wicked, suffering the Sunne to shine vpon them, *Mat. 5.* Fourthly, that the Lord in his iustice is to punish the diuel, & so doth: they are reserued in euerlasting chaines of darknesse, *Iud. 6.*

In this sort also they deal with *Iohn Hesse*, deuising strange Articles 49
against him which he neuer thought: As that he should saye, that Saint
Gregorie, when they alleaged his authoritie against him, was but a ringer:
wherein *Iohn Hesse* himselfe answered, that they did him great iniurie,
for so much, as he alwaies esteemed and reputed *S. Gregorie* for a most ho-
lie Doctor of the Church: For pag. 606.

Thus it was falsly objected against the same *Iohn Hesse* in the Council 50
of *Constance*, where he was most iustly condemned: that he saide, there
should be a fourth person in diuinitie, and that a Doctor heard him to
speake the same. *Iohn Hesse* desired the Doctor might be named, which
not obtaining, he thus cryeth out: O miserable and wretched man that I
am, which am forced and compelled to beare such blasphemie and slander:
For P. 622.

This was, as wee see, the guise of the olde Papistes, thus without all
feare, to slander the children of God, whose of spring, I meane the Pa-
pists of latter time, do tread in the same their fathers steppes.

So was *M. Tindall* that faithfull seruant of God abused by them, vpon 51
whome they fathored manie false Articles: As that he should saie, that it
is impossible for vs to consent to the will of God, For P. 1247. Article. 3.
Whereas he meant, and so spake, that by nature it is impossible, no other-
wise than the Apostle saith; That the wisdom of the flesh is not subiect
to the law of God, neither in deede can be.

That he should say, euery man is lord of another mans goods: as though 52
he should fauour the Anabaptistickall communitie: P. 1248. Article. 18.
Tindalls wordes be these: If thy brother or neighbour needs, and thou haue to
helpe him, and yet shewest no mercie, but withdrawest thine handes from him,
thou robbest him of his owne.

That he should saye, the woorst Turke hath as much right to my 53
goods at his neede, as mine householde or mine owne selfe: P. 1248. Ar-
ticl. 20. *Tyndall* saith and writeth thus: If thy neighbour which thou knowest
be serued, and thou haue yet superfluitie, to the verie Infidels men are debtors, if
they need, as farre forth as we maintaine them not against Christ. Lo, here is
no mention made of any Turke: and expressely he saith, that our neigh-
bors, & so our owne familie is to be preferred: the rest to haue of the re-
mainder & superfluitie. Is not this great heresie thinke you?

That Christ tooke away all lawes; and maketh vs free and at libertie, 54
P. 1251. Article. 5. *Tyndall* saith thus: Hee hath not deliuered vs from the
Law, but from the power and violence of the Law: but for all that, he hath not
taken away from the powers and officers their right, sword, and authoritie to pu-
nish the euill.

That hee should affirme, that by workes wee decaie from the faith: 55
P. 1252. Article. 6. But *Tyndall* saith, By trusting in workes, we decay
from

- 36 That keeping of virginittie and chastitie of Religion, is a diuellish thing, *P. 1233. Artic. 20.* Tyndall hath not the chastitie of Religion, but of the Religion, meaning Monkes & Briers, vpon whom the yoke of single life was imposed, & violently enforced, which S. Paul himselfe calleth a doctrine of diuels.
- 37 That he should say, if we beleue that God hath promised euerlasting life, it is impossible we should perish, *P. 1235. Artic. 6.* But Tyndall thus writeth: when with a perfect courage we put all our trust in God, and in his promises, it is impossible we should perish, for he hath promised vs euerlasting life. He speaketh not of a generall beleefe only, but of an assured trust and confidence in God.
- 58 That he should hold, that the Gospell maketh all true Christian men seruants to all the world, *P. 1237.* But Tyndall thus, *By the rule of charitie, & not of office & dignitie, every Christian man is bound one to help another.* Thus deceitfully they clip and mangle the good mans wordes, to make him to speake what they list themselves.
- 59 And as we see their falshood in collecting these articles, the like craft they vsed in a great number more, against this good man master Tyndall, they falsifie 29 articles out of his booke called the wicked Mammon: 25 out of the booke entituled the Obedience of a Christian man: 37 out of his booke called the Reuelation of Antichrist: 41 out of his booke named the Summe of the Scriptura, consul. Fax. *A. P. 1247. ad P. 1257.* The number in all is 132 articles, some forged, some wrested, some mangled, none sincerely alledged, which they object against him.
- 60 Now let vs see how they deale with Martin Luther: surely after the same fashion, as they doe vnto the rest. First, Harding chargeth him to haue written against the power of lawfull Magistrates. Luthers wordes (saith he) be these, *Inter Christianos nullus neque potest neque debet esse magistratus.* Among Christian men, none can, nor ought to be a magistrate, *Defens. Apol. P. 246.* Luther speaketh not these wordes of the outward Ciuill gouernment, but onelie of our inward band, & obediēce toward God: And in this respect, there is no king, nor prince indeed, nor may be anie. In this sense, S. Paul saith, *There is no Iewe, there is no Gentile, there is no Lord, there is no seruant, there is no man, there is no woman, for all you are one in Christ Iesus, Galath. 3.* They might therefore as well haue charged S. Paul to haue written against ciuill gouernors, as Luther. But what his opinion was of the authoritie of the ciuill Magistrate, may appeare, where he writeth thus vnto the rebels in Gernanie, being in the field against their Lords: *Ye take the sword & withstand the magistrates, whom God hath appointed, is not this rashly to abuse the name of God, Iohn Sleidan, lib. 5.*
- 61 Our Rhemistes charge Luther, that vpon these wordes of our Saviour, Resist

Reist not euill, *Mat. 3. 3.* He should hold that Christians might not re- 82
fist the Turke, *Mat. 23. 37.* This is a slander of *Luther*, hee did
write onely, that Christians should not hope to haue victory against the
Turkes, before the Church were reformed, and so to be able to

That *Luther* teacheth, that onely infidelity is sin: *Mat. 7. 23.* *Lut.* 61
hee doth not teach, that infidelity only is sin, but that it is the root of all sin.

That *Luther* and *Caluine* do teach, that God was the author of the trait- 62
terous sinne of *Inda*, *Mat. 23. 37.* They neither say aught, but speak as the
scripture doth, that Christ was delivered up, according to the determinate Coun- *Act. 2. 23.*
sell and foreknowledge of God.

That *Luther* and *Caluine* attempted to cast out diuels, & sped much like, 63
as the 7. sons of *Scena* did, *Act. 19. 12.* This is a great slander invented
of them by a lying spirit: yet it is most credibly reported of *Luther*, that
God by his hand wrought a miraculous worke vpon a yong man, that had
giuen himselfe bodie and soule to the diuell, see the storie, *Ex. pag. 164.*

Against *Melancthon* they obiekt, that he auouched 3. sacraments: Bap- 64
tisme, the Eucharist, and Orders. *Harding* defendeth *apolog. 1. 4. 2.* *Melancthon*
onely sayth thus, That he can well call Orders a sacrament, so that it be known
from baptisme, and the supper, which in proper speech, and verily be called sacra-
ments, in *apolog. confess. August.*

So another Sorbonist disputing with *Friderike Damaile Martyr*, belyed 65
Melancthon, that in his booke of common places, he should call auricular
confession, *Euangelicum secretum*, A secrete of the gospell, *Ex. pag. 221.*
Whereas *Melancthon* saith cleane contrary in that booke, calling it a snare
of the conscience, and against the Gospell.

But aboue all other, they haue a great spite at *Caluine*. *Harding* ac- 66
cuseth him, that hee should teach, that where the death of Christ may
bee remembred otherwise, there all Sacraments bee superfluous: *Defens.*
apolog. pag. 183. But *Caluine* teacheth cleane contrarie: *Sic est vindex*
nostra fides, (saith he) &c. So small is our faith, that vnder it be borne up of every
side, & by all means be held up, it wavereth, and is like to fall: By which words
hee sheweth, that wee haue great neede of such remedies, because of the
weakenes of our faith: much lesse, are they superfluous: thus *M. Harding*
by his leaue is proued a lyer.

The *Rhemistes* charge *Caluine* with this heresie, that God is the author 67
of sin, *Mat. 13. 2.* Neither *Caluine*, nor any of vs say so, but we say & hold
as *Augustine* doth, that God hardeneth the wicked, not as an euill author,
but as a righteous iudge, not by a bare permission or suffering, as the pa-
pists teach, but by withdrawing, and withholding his grace, & deliueting
the to the deceit of sathan, as a iust punishment of their sinnes, thus *Augu-*
stine at large *Cont. Iulian. lib. 5. cap. 3.* Thus also *S. Paul* affirmeth of the ido-
latrious Gentils, That God gaue them ouer to their lusts, *1st Ro. 1. 24.* *Full. ibid.*
That

- 68 That *Caluine* holdeth the sekotid person to be God, not as of God the father, but as of him selfe, *Iohn. 1. sect. 3.* *Caluine* teacheth, that *Christ* is God, of God the father in respect of his person, as the sonne; yet very God of him selfe, in respect of his diuine nature and essence, and of one and the same Godhead with his father, which is not multiplied by communication of generation, but is one and most singular in al the three persons. And this is sound and Catholik doctrine.
- 69 That *Caluine* teacheth, that *Christian mens children* be so holie, that they neede no baptisme, *1. Corinth. 7. sect. 1.* *Rhemist.* A false slander, for *Caluine* contrariwise doth reason against the *Anabaptistes* out of *S. Pauls* wordes, that because they are holie, they are to be baptized.
- 70 That *Caluine* and *Luther*, and their followers, refuse to put their preaching to the triall of holy Councils, *Rhemist. 2. Galath. sect. 3.* It is false, they neuer refused, neither doe wee, to put our doctrine to the conference of lawfull Councils, but haue often desired, that such a generall council by consent of *Christian princes* might be gathered: we onely refuse to be tried by popish councils, such as the late Chapter of *Trent* was, where the pope is both the partie accused, and the Iudge.
- 71 That *Caluine* exhorteth all men to haue respect to *S. Pauls* Apostleship, rather then vnto *S. Peters*: as though the preaching, authoritie and Apostleship of both, were not alike true, & all of one holie spirit, whether they preached to *Iewes* or *Gentiles*, *Galath. 2. sect. 6.* See what sophistical railing here is: *Caluine* maketh no difference of the truth of doctrine, or Apostolike authoritie, which was the same whether in *Paul* or in *Peter*: but biddeth vs to keepe the difference of primacie & distinction of prouinces made betweene them by the holie ghost, that *Paul* should be the chiefe Apostle of the *Gentiles*, & *Peter* of the circumcision, *Calu. lib. 4. Instit. 6. 14.*
- 72 *Bellarmino* seemeth to charge *Caluine* yet further, that hee shoulde affirme, *Christum in cruce desperasse, et esse damnatum*: That *Christ* did despair vpon the crosse, and was damned, lib. 4. *De Christi anima. cap. 8.* This is a grieuous slander: *Caluine* only saith, that it was necessarie, that *Christ* should not onelie suffer in body, but euen abide the wrath of God in his soule for the finnes of the world, which inforced him, and not his bodilie paine, to crie out vpon the crosse, that hee was forsaken of his father. This is neither heretic nor blasphemie: but sound doctrine and agreeable to scripture.
- Our *Rhemistes* also in diuerse places haue a sting at that reuerend and learned pastor *M. Bera*, and finding no iust matter to vpbraid him withal, they thus fondly picke quarrels against him.
- 73 *Heare* (say they) *was a principall sectmaster, with his blasphemous mouth or penne vttered, saying: In the verie best times, such was partie the ambition of Bishops, partie their ignorance and foolishnesse, that the*

verie blinde may easily perceiue, *Sathan* usually to haue bene president of their assemblies. And in the margin they note *Bex* as blasphemous against the first general Councels, *Rhemist. act. 15. sec. 10.* In this place *Bex* speaketh not one word against the first general councels, but against the assemblies of proud & vnlearned light-headed Bishops of Greece, which liued in those best times, whereof it is manifest by the Church stories, that many of them were heretical and blasphemous. It is alsoe argumens: *Bex* saith, there were wicked Bishops in the best times, Ergo he blasphemeth against the first generall councels.

That *Bex* saith: *Malchisedeches* priesthoode was wholly spirituall, *Annot. Heb. 8. sec. 3.* He saith not, that *Malchisedeches* priesthoode was onely spirituall, as the spirituall priesthoode of the faithfull is: but that *Malchisedeches* priesthoode was figuratiue, hauing a spirituall relation to Christes eternall priesthoode, *Fulk. ibid.* 74

But no maruell if they make not daintie to slander the ministers of the gospell, when they dare open their lying mouthes against christi-an princes, and offer violence to the Lordes annointed: As *Bellarmino* most slanderously giueth out of our gracious Soueraigne: *Law reipia Cal. 75*
ministis in Angliamulier quedam summus Pontifex est: And nowe in truth, a certaine woman in England taketh vpon her to be chiefe Bishop of the Calvinistes. *Bellarmino. de notis Ecclesia. lib. 4. cap. 9.* A foule and a disdainfull slander: Whereas our prince doth not vsurpe vpon the office of Bishops and ministers: but as all godly princes haue done, as *Dauid, Hezekiah*, and others: she thinketh that it belongeth to her princelie charge, to haue a care of Religion, and to looke to the house of God. Beside these slanders, which they haue raised concerning the opinions and doctrine of our Church, they haue deuised and forged lies also concerning other matters.

Staphylus and furious *Syrino* say, that *Luther* learned his diuinitie of the deuill. An other maintaineth, that he has borne of the deuill. An other that he died of drunkenesse. vid. *Fox pag. 1257.* 76

Bellarmino reporteth out of railing *Cocbleus*, that *Luther* died sodainely: for saith hee, hauing supped verie daintily, and being made merrie with good cheere, and with his ieaftes made al at the table to burst forth into laughter, he immediatelic sickened, and died the same night. *Bellarmino. lib. 4. De notis eccles. cap. 17.* And he maketh himsele pretie sport in telling a lying tale out of the same *Cocbleus*: how *Luthers* bodie being clapt in lead, in the midst of winter, in the frost and cold, sodainly begonne so to stinke, that the verie smell pearced the lead, and whereas they were purposed to con-uey his corps to *Wittenberge* to be buried, they* were constrained to leaue it by the way. *lib. 4. De notis eccles. cap. 14.* They may be ashamed to forge such shamefull lies, for neither was *Luthers* death sodaine: who had 77

* A great
vnruth,
for Lu-
thers body
lyeth bur-
ied at *Wit-
temberge*
in the
Chappell
of the Ca-
stle there.

had an old infirmitie hanging vpon him, being accustomed to be much troubled with oppression of humors in the orifice or opening of his stomach. Neither died he the same night, but the next morning betwene 8. and 9. of the clocke: Reported by *Melancthon*, who better was acquainted both with *Luthers* life and death, then any popist of them all. *Luther* made a most comfortable end, & made a most sweete praier before his death, which is rare, I thinke, with the popish sort, *consul. Fox Pag. 864.*

78 The rest, which they report of his body is as true, as that which they faigned of *M. Bucer*, that he should denie at his death, that Christ our Messiah was come, *Fox Pag. 1257. column. 2.* whose manner of death *D. Redman* that preached at his funerall and many other English men knewe to be contrarie, to their vngodly reportes.

79 Of like credite is that foule forgerie of *M. Caluins* departure, as *Bellarmino*, though not the deuiler therof, yet blusheth not to be the reporter. That *Caluine* calling vpon the deuill, blaspheming and swearing gaue vp the ghost, and that he accursed the day and houre, when euer he began to apply himselfe to studie and writing, *Bellarmino. lib. 4. De uetis coelest. cap. 8.* Whose eares now would not ringle, to heare these malicious and deuillish reportes of so godly a man? as though *M. Beza*, who was an eie-witnesse both of his life and death, and hath penned the storie thereof, could not better testifie for this matter, then they, which haue al by hearesaie. Wel, *M. Caluin* liued well, and died the Lordes seruant: whatsoeuer these blacke-mouthed, and cankered-barked papistes say to the contrarie: It were better for them rather to make *Balaams* wish, that they also may die the death of the righteous, then thus to blaspheme Gods Saintes.

80 As though we were ignorant of their popish custome and practise in belying the seruantes of God: When *Horsey* that wicked Chauncelour, had with his owne handes murdered *Rich. Han* in the prison, was it not giuen out, that he had hanged him selfe? *Fox pag. 867.*

81 How cruellie was the congregation at Paris persecuted, and most vilely slandered of the? *Ann. 1558.* The priestes and friers in their rayling sermons perswaded the people, that the *Lutheranes* assembled together to make a banquet in the night, and there putting out the candles, they went together, Iacke with lill, as they said, after a filthy & beastly maner. Other Sorbonistes accused them, that they maintained, there was no God: and denied the diuinitie and humanitie of Christ, the immortalitie of the soule, the resurrection of the dead, and briefly all the articles of true religion, *Fox pag. 927.* with such like malicious misreportes and slaunders, the auncient Church in the primitiue time was slandered, who were accused of incest, conspracie, sacrificing of infantes, putting out of candles and filthy whoredome, with such like, *Fox pag. 36.*

Therefore it neede not seeme strange vnto vs, that the enemies of the Church

Church, doe in these daies also whet and sharpen their tongues against the professors of the truth: especially, seeing that they, which doe euen now scourge and afflict vs with their scorpion tongues, are not ashamed to speake broadly, yea and vntuly of the primitive Church: for these are the Rhemistes owne wordes: *In the primitive Church, when Infidels dwelt among the Christians, and oftentimes came to their publike preachings, it was both unprofitable and ridiculous to heare a number talking, teaching, singing psalmes, one in this language, an other in that, all at once, like a blacke Sautes.* Annot. 1. Corinth. 14. sect. 5. Although there were some disorder among the Corinthians, yet it is lewdly done generally to charge the whole primitive Church: And (thinke ye) these men haue not a verie reuerent opinion of the labours of the Apostles, that compare the publike exercises of the Corinthians, who were a Church planted and founded by S. Paule, to a blacke Sautes?

Barke on now ye papistes, and seeing you spare neither Apostle, pastor, nor minister, neither primitive and auncient, nor present and now being Church, say on still as ye doe, that the protestants tende euery day more and more, to Atheisme, and Antichristianisme, Rhemist. 2. Thessa. 2. sect. 14. *That the protestantes haue forsaken Christ, the protestantes are become Jewes, the protestantes wil be circumcised according to Moses law, the protestantes require to haue the paschal Lambe, the protestantes tell the people there is no hell at all: the protestantes at their next proceeding wil utterly denie God, Harding, prefat. ad defens. apolog. ex. Iuella.* Well yee slaundersmouthered hypocrites, if *Jeremies* saying were not verified vpon you, Thou hast a whores forehead, thou wouldest not be ashamed. 3. 3. ye might well blushe, and shew al your blood in your face, when you inuent such ynchristian slanders against vs, which the worlde crieth shame vpon, and your owne consciences accuse ye of. Wee haue no other shielde to holde vp against these iniuries of yours, but the prophet *Dauid*, saying with his words in the person of our Church: *As he loued cursing, so let it come vnto him: and as he loued not blessing, so shall it be farre from him: as he clothed him selfe with cursing like a rayment, so shall it come into his bowels like water, and like oyle into his bones. Let it be vnto him as a garment to couer him, and for a girdle, wherewith he shall alway be girded. Let this be the rewarde of mine aduersarie from God: and of them, that speake euill against my soule.* Psal. 109. vers. 17. 18. 19. 20.

Heare ye also what *Bernard* saith: *Gladius anceps lingua detractoris: Nec verbu' cuiusmodi linguam ipso vincens, quo dominicum latus confossus est, crudeliorem dicere verearis: hac enim non iam exanime Christi corpus fodit, sed facit exanime fodiendo.* A slaunders tongue is a two edged sword: And such a tongue, we need not doubt to cal more cruel, then the speares point: that peirced our Lordes side: for this doth not pierce or wound the dead bodie:

had an old infirmities hanging vpon him, being accustomed to be much troubled with oppression of humors in the orifice or opening of his stomach. Neither died he the same night, but the next morning betwene 8. and 9. of the clocke: Reported by *Melancthon*, who better was acquainted both with *Luther's* life and death, then any papist of them all. *Luther* made a most comfortable end, & made a most sweete praier before his death, which is rare, I thinke, with the popish sort, *consul. Fox pag. 864.*

78 The rest, which they report of his body is as true, as that which they fau-

ned of *M. Bucer*, that he was come, *Fox pag. 1257* preached at his funerall, trarie, to their vngodly

79 Of like credite is that *larmine*, though not the

ter. That *Caluine* calling vp the ghost, and that he to apply him selfe to stu-

cap. 8. Whose cares now deuillish reportes of so good witnesse both of his life: could not better testifie

saie. Wel, *M. Caluin* liued these blacke-mouthed,

It were better for them to die the death of the rig-

80 As though we were ig-

belying the seruantes of *God*, which *Rich. Han* in the prison, was it not

ginen out, that he had hanged him selfe? *Fox pag. 867.*

81 How cruellie was the congregation at Paris persecuted, and most vilely slandered of the? *Ann. 1558.* The priestes and friers in their rayling

sermons perswaded the people, that the *Lutherans* assembled together to make a banquet in the night, and there putting out the candles, they went together, Iacke with Iill, as they said, after a filthy & beastly maner.

Other *Sorbonistes* accused them, that they maintained, there was no

God: and denied the diuinitie and humanitie of *Christ*, the immortalitie of the soule, the resurrection of the dead, and briefly all the articles of true religion, *Fox pag. 927.* with such like malicious misreportes and slaunders,

the ancient Church in the primitiue time was slandered, who were accused of incest, conspracie, sacrificing of infants, putting out of candel and filthy whoredome, with such like, *Fox pag. 36.*

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VERY OLD AND

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OUND WITH

BINDING

bodie of Christ, but slayeth and woundeth it to death: *serm. de triplici confusioe*. Thus yee papistes, shew your selues greater enemies to Christ, in slaunders his Church, then if ye had thrust his body through that hang-
ed vpon the crosse: for then his bodie was first dead before it was pier-
ced: But you doe rent and wound the liuelie bodie of Christ now which
is his Church: I pray God, giue you grace, if yee belong vnto him, to
repente you of this wickednes. And thus much also concerning the
slaunders and malicious reportes giuen out by papistes against our
Church.

*The 3. part of the manifold vntruthes, forgeries,
and bold denials of papistes; of manifest
vntruthes Part. 3.*



I followeth now in the third place, hauing already suffici-
ently discoursed of their personal slaunders, which they vo-
mite and spue vp either against our Church in general, or a-
gainst some particular members thereof: that now we lay o-
pen to the worlde, their vntruthes and lies, which in heapes
are coyned and forged out of their shoppes, that whereas they accuse vs
of lying, saying most scornefully, *That lies are as common with heretikes, as
lice with beggers.* Harding, it may euidentlie appeare to the world, whe-
ther of twaine be the greates lyers: And first of their forgeries. Neuer anie
Heretikes were more cunning, or had better dexteritie, in forging of wi-
tinges, and foisting bookes of their owne deuising and making, vnder the
name of other authors.

Defens. 2-
polog. 197.

First the Canons of the Apostles, as they call them, which are fath-
red vpon the Apostles, are but bastard writinges, falsely going vnder
their name: for in the last canon the gospell written by S. Iohn is num-
bred among the bookes of the newe testament, which is confessed
by all to haue beene penned by the Euangelist, after the death of all, or
most of the Apostles: How could then these Canons (as they af-
firme,) be deuised and published by the Apostles them selues assem-
bled together? Again, those Canons of the Apostles, doe reckon 3.
bookes of the Macchabees amongst the canonically scripture: But the
papistes them selues receiue but two: if then they were perswaded them
selues, that they were the verie Canons of the Apostles, how durst they
disagree from them in opinion? *Plura apud Whitacher. canon. 2. de scrip-
tur. cap. 4.*

2 The constitutions also of the Apostles, the collection whereof is as-
cribed

scribed to *Clement*, seemeth to be but a forged booke containing many things false and frivolous: as lib. 6. cap. 1. He bringeth in *James* the brother of *John*, writing and speaking with the rest of the Apostles, many yeares after his death. Lib. 6. cap. 7. he calleth *Philip*, spoken of Act. 8. an Apostle: but lib. 8. cap. 53. he maketh him but a Deacon.

Of the like credite are the counterfeit writings which passe vnder the name of *Abdias*, *Ignatius*, *Hippolytus*, *Potapianus*, as it may appeare by the homely stiffe contained in them. *Abdias* prescribeth a most superstitious obseruation of Lent fast, not onely in abstaining from all flesh-meats, but also from all carnall copulation betwene man and wife.

The same *Abdias* is also contrarie to himselfe, for he affirmeth that *Paul* suffered 2. yeares after *Peter*: And saith further that *Paul*, after *Peter* was crucified, remained in his custodie at Rome mentioned in the Acts of the Apostles, which was, as *Herod* saith, the 3. or 4. yeares of *Nero*: so that by this account, there must be 20. yeares space betwene the suffering of *Paul* and *Peter*, for it is confessed by all writers, that *Paul* suffered the 14. that is the last yeare of *Nero*.

Ignatius saith in his epistle to the *Philippians*, that if any man shal fast on Sunday, or Saturday, he is a murderer of Christ: so how this counterfeit father is, about his counterfeit traditions.

Of the like authoritie is *Potapianus* epistle ad *Philippus*, which is gathered out of the Apocryphall constitutions of counterfeit *Clement*.

Hippolytus booke is too full of fables, then to be thought to be the ancient Martyr's worke: for winning of Antichrist, he saith, he shal be no man, but a deuil in the shape of man: that *Iohn* the Euangelist shal come with *Henoch* and *Halai*, before the coming of Antichrist: that Antichrist shal bring devils with him in the shape of Angels, and command them to carie him vp to heauen, with other such stuffe.

Now cometh in that vnleane dunghill of decretals, which are falsely attributed to those good Bishops of Rome, that suffered in the great persecutions in the primitive age of the Church, for the testimonie of *Iesus*. As wee may strongly coniecture by the matter and substance of those decretals.

The epistle fathered vpon *Alexander* doth euidentlie appeare to be counterfeit by the date which it beareth, when *Traianus* and *Heliannus* were Consuls, But there was neuer anie *Heliannus* Consull with *Traianus*, *Falk. 1. Tim. 4. 13.*

Euaristus Bishop of Rome is saide to haue decreed, that no priest should be ordained without a title. But it is not like, that the Church of Rome was in those daies of persecution deuided into cures and parishes, whereof

The decretall epistles of *Fabian* Bishop of Rome, are euen as good 13
 stufte as the rest of that sort: vnto him are ascribed these ordinances: as of
 accusations against Bishops, of appealing to the Sea Apostolike, which
 decrees, how vnfit and vnbesitting they were those times of persecution,
 we haue shewed before: as also of not marrying within the first degree, of
 communicating thrise a yeare: where as *Augustine*, dying after his *Fabi-*
an, almost 200. yeares, writeth thus of this matter, *Quoniam diobus domi-*
nus communicandus suadet & hortatur: Vpon euery Lords day I doe per-
 swade and exhort all men to communicate: *De ecclesijs dogmatib. cap. 32.*
 How then is it like that *Fabian* decreed the contrarie so manie yeares be-
 fore? Also it is to bee scene, that the most part of the third Epistle stan-
 deth worde for worde in the epistle of *Sixtus* the third, who followed al-
 most 200. yeares after him: Beside the vnseemely doctrine conteyned in
 the end of the epistles, where hee contrary to the tenor of the Gospell
 applyeth remission of sinnes: (onely dueto the blood of Christ) vnto the
 offerings of bread and wine by men and women euery Sunday in the
 Church.

Cornelius succeeded next to *Fabianus*, who is slandered with 21 epistles 14
 decretall, which are apparant to bee none of his, both by the stile, which
 is most rude and barbarous (but *Hierome* reporteth of him, that hee was 22
 a verie eloquent man) and partly also by the matter: for in the first he writ-
 teth to all Ministers and brethren of the Church concerning the lifting vp
 of the bodies and bones of *Peter* and *Paul*, *De catechumenis*, & transposed
 to *Vaticanum*. In the second writing to *Ruffus* a Bishop of the east, he decre-
 eth that no cause of Priests or Ministers be handled in any strange or for-
 raine Court without his precinct, except only in the court of Rome by ap-
 pellation. Who seeth not now by this litle, that these epistles were rather
 forged by the ambitious latter Bishops of Rome, who labored altogether
 to aduance the dignitie of their Sea, then by *Cornelius*, whom the troubles
 of the Church would not suffer to thinke of any such matter? And it is ve-
 rie like, that he would haue interserted some word of comfort and conso-
 lation fit for those times, and made some mention of the great stirres be-
 tweene him and *Novatus*: whereof there is not one word, in these decre-
 tals.

Vnto *Lucius* Bishop of Rome is referred by *Gratian*, *distin. 87. Ministerij* 15
 this constitutio, that no Minister whatsoever after his ordination, should
 at any time reenter into the chamber of his owne wife. Such homely stufte
 is not like to haue proceeded from those good Bishops, that died in Christs
 cause.

Vpon *Stephanus* Bishop, are also fathered certayne epistles decretall, 16
 which by this may be gathered to be none of his, In the end of the second
 epistle.

epistle, hee saith thus: *Which thing is forbidden both by lawes ecclesiasticall, and also secular.* But what secular lawes could bee in that time in fauour of Bishops, as that no accusation should be laid against them, till they were restored to their estate? when as the Iudges were all then heathen, and their lawes tending to the destruction of the Christians and their faith. Againe in the 5. canon of the said epistle, he intreateth verie solemnlie of the difference betwene Primates, Metropolitans & Archbishops, which distinction, of titles and degrees rather fauouring of ambition, then of persecution may verilie giue vs to suppose, that these epistles were not written by that *Stephanus*. Fox pag. 67.

Of the same stamp are the epistles ascribed to *Caius Marcellinus*, *Eusebius*, *Miltiades*, Bishops of Rome.

17 *Caius* in his epistle decretall, willet and commandeth all difficult questions in all prouinces whatsoeuer emerging, to be referred to the Sea Apostolike: How is it like that this was decreed by *Caius*, when as about an hundred years after, ann. 420. in the 6. Councell of Carthage, where *Augustine* was present, this priuiledge was denied to the sea of Rome, and the contrarie concluded, that no appeals should bee made thither from forraigne countries. *Plura apud Fox pag. 96. col. 2.*

18 The epistle of *Marcellinus*, to get more authoritie with the reader, is admixed with a great part of *S. Pauls* epistle to the Ephesians word for word. And how is it like that *Marcellinus*, which died in the 20. yeare of *Dioclesian*, could write of consubstantialitie of the diuine persons, when that controuersie and terme of consubstantialitie was not heard of in the Church, before the Nicene Councell, which was 23. yeares after him? Fox ibid.

19 *Eusebius* in his decretall epistle writeth thus, *In sede apostolica extra maculam semper catholica seruata est religio*: That is, in the Apostolike Sea, alwayes the catholike religion hath bene preserved without any spotte or blemish. And yet his late predecessor *Marcellinus*, within his time and remembrance, did fall grieuously in sacrificing to Idols, though afterward hee repented thereof, and was condemned for the same, and expelled the cite by the Councell of 300. Bishops. How then could *Eusebius* (this fault and error of his predecessor beeing so fresh in memorie) so report of the Apostolike Sea, that it was neuer stayned with any blemish in the faith? therefore it is apparant, that it was none of his doing.

20 The decretall epistle also of *Miltiades*, bewrayeth it selfe to be counterfeite: wherein the forged author sheweth how much more worthe the popish sacrament of confirmation is then baptisme.

Thus I hope, it is a cleare case to anie man, that is not wilfully blinde, that those decretall epistles, are but forged and bastard writings, & those holy Bishops and Martyrs to be falsely reputed the authors thereof: considering

considering that the matter therein contained neither seemeth to be agreeable to those times, nor yet befitting the grauitie of their person; Beside these counterfeite decretals of the Bishops of Rome, they haue also many other of the like inuention.

In the decrees of *Gracian*, *Distinction. 10. Quoniam*, is set forth vnder *Ciprians* name, *Ciprianus Iuliano Imperatori*, *Ciprian* to *Iulian* the Emperour; wherein it is affirmed, that the Imperiall dignitie is subiect to the papall dignitie, as the inferior to the superior. But *Ciprian* lyued not in *Iulians* the Apostata his time, not by 100. yeares: wherefore this is a lying glosse.

Siluesters constitution, whome I should before haue recyted amongst the number of the Bishops of Rome, *That the Corporal, wherupon our Lords bodie lyeth vpon the altar, must bee pure and plaine linnen*, seemeth also to come out of the same forge, for the papistes practise is contrarie: they lay it vpon a guilt patten, and they haue a certayne poke for reseruacion, lyned indeed with linnen, but the out-side is filke, gold, siluer and pearles.

Dionysius booke *de Eccles. Hierarchia*, which commonly is thrust vpon *Dionysius Areopagita*, who was conuerted by *S. Paul*, is worthily suspected not to bee of that authors doing, for his writings coulde not haue beene vnknownen to *Eusebius*, *Hierome*, *Gennadius*, who continued the catalogue of the principall writers of the Church for 300. yeates after Christ. And *Dionysius* Bishop of *Corinth*, who lyued in the raigne of *Commodus*, about ann. 185. writing of *Dionysius Areopagita*, declareth how hee was first conuerted to the faith by *S. Paul*, as it is in the Actes of the Apostles, and afterward was made Bishop of Athens: But of his booke *de Hierarch.* he hath not one word, *Euseb. li. 4. ca. 23.* *Gulielmus Grocinius* did read in his open lecture in the Church of *S. Pauls*, this booke *de eccl. Hierarch.* who at the first entrance vehemently inueighed against those that held opinion, that *Dionysius Areopag.* was not author of that booke: but after a fewe weekes, being better aduised, hee altered his minde, and proteste openly, that in his iudgement, *Dionysius Areopag.* mentioned in the Actes, was not author of that booke, *Ex Erasmo ad Parisiens.*

Historia passionis of *S. Andrew* & *S. Martialis* epist. *ad Burdegalens.* are but counterfeite fables, *Falk. Hebr. 10. sect. 9.*

No better is that pamphlet, which goeth vnder *Lions* name, intitled *De Petri passione*. Which if it were true, that is there reported, *Peter* was most iustly condemned, for entysing and leading away women from their husbands: *Beza annot. Iohn 2. v. 19.* against the doctrine of Christ and his Apostles.

The Liturgie of *S. Iames*, is but a late deuised roye, for *Balsamon* patriarche of *Antioch* sayth, that the Liturgie of *S. Iames* was not extant in his

time, but utterly worne away. *Falks answ. 1. Corinib. 11. fol. 19.*

No maruell then, if these good fellowes make it not dayntie to belie the auncient Bishops and Martyrs, with phantastickall and forged pamphlets, seeing that they presume without blushing, to vtter their forgeries, both of the Apostles themselves and vnder their names: not much vnlike to the olde heretikes the Manichees, and others, that scattered abroad hereticall deuises vnder the Apostles names, as the Apocalypse of S. Paul, whereof S. *Augustine* maketh mention, *Tract. in Iohann. 98.* An other booke of S. *Thomas* the Apostle, *Augustine* epist. 38. Certayne Epistles fathered vpon the Apostles, *August. in Psalm. 47.* Yea they coneyned not them selues here, but in their foolish conceyte deuised fables more auncient then the floode, as the booke of *Henoch*: whereof *Augustine* speaketh, *de ciuitat. Dei. lib. 18. cap. 38.* And yet were more impudent: for they alleadged an Epistle, which they say was of Christes owne writing: *August. cont. Faust. lib. 28. cap. 4.* I would now our aduersaries did not giue vs occasion, by these imaginarie and decoytfull writings of theirs, which they would notwithstanding to bee reputed as sound and substantiall, to compare them in this respect, to those heretikes of elder time.

Let vs now see what other phantasies they haue, which doe maske vnder the name of later writers.

28 In the Liturgie (that beareth the name of *Chrysostome*) which the papistes call *Chrysostomes Masse*, as it is set foorth by *Claudius du Sanctis*, there is a prayer for Pope Nicholas, and the Emperour *Alexius*, whereof the one was neare 500. yeares, the other 700 yeares after *Chrysostome*: Iudge therefore (Christian reader) whether it bee likely to bee *Chrysostomes*.

29 The Liturgie bearing the name of *Basil*, sheweth it selfe to bee none of his, because it obserueth not that forme of *doxologie*, that is, prayse to the holy Ghost, with the prepositiō w^{ch} which *Basil* doth so earnestly maintayne to be deriued from the Apostles tradition, *de Spirit. sanct. cap. 27. 28.*

30 There are 41 bookes interferred among *Cirils* commentaries vpon *Iohn*, which were composed by *Iodacius Chitonensis*, to supplie so many bookes of *Cirils* wanting: yet are they commonly alleadged by our aduersaries in *Cirils* name.

31 *Paulinus* Bishop of *Nola* his epistles forged: For epistle vi. hee writeth thus of the wood of the crosier: *That it hath such an incorruptible vertue, that it suffereth no diminishing, but continueth, although it had neuer bene touched, men daily taking part of it.* Which is so grosse a fable that the Censors appointed according to the Councell of Trent, in their *Index expurgat.* commanded it to be put out.

How many bookes are foisted into *Augustines* workes, it were to long to rehearse:

rehearse; for as he in number of his workes exceeded any one of the aun-
cient doctors of the Church beside, which are reckoned to 232. bookes,
beside his homilies, and epistles, which were more then as many againe:
So foolish men haue presumed to be most bold with his writings, defiling
his learted workes with ridiculous additions of their owne. All I can doe,
neither is it needful in this place to recite: onely for some trial of the mat-
ter, I will set downe these fewe.

The questions, *Veteris & noui testamenti*, are none of *Augustines*, for 32
quest. 21. it is affirmed that *Melchisedech* was the holy ghost, which opi-
nion is heresie with *Augustine*: and in his booke *de heresib.* he numbrell
the *Melchisedechians* amongst other heretikes. Therefore *Augustine*
is not the author: and this *Bellarmin.* confesseth, *De sacrament. lib. 2. cap.*
10. yet is the authoritie of this booke vrged by our *Rhemistes* as sound:
Annot. 1. Corinth. sec. 5.

Saint *Augustine* not the author of the *serm. de sanctis*, for the author of 33
these homilies alleadgeth the testimonie of *Isidore*, who liued about 200
yeres after *Augustine*.

August. ser. 91. and 251. none of *Augustines*: the author saith that the 34
mightie men, when they come to Church, compell the priest to make
short his masse: this manner agreed not with *Augustines* age.

The booke *de visitatione infirmorum*, none of his: *Erasmus* saith it is the 35
speech of a brabler, neither learned nor eloquent, and most impudently
entituled to S. *Augustine*.

The 215. *serm. de tempore*, the treatise *de relictisud. Cathol. conuersat.* none 36
of *Augustines*. *Fulk. annot. Galath. 4. sect. 2.*

The booke *de dogmatib. ecclesiastic.* none of *Augustines*, for the author of 37
that booke excludeth those from orders that had cyther more wiues then
one, or one concubine. By this rule *Augustine* could neuer haue beene a
Bishop, for he had two concubines. And many other beside these are found
to be counterfeit bookes, as he that wil take the paines to peruse *Erasmus*
censures vpon *Augustines* workes, shall easily finde.

The last forgery, which I wil charge our aduersaries withall in this place, 38
shalbe concerning the donation of *Constantine*, vpon the which the Bishop
of Rome doth ground his supream dominion and right ouer al the politi-
cal gouernment of the west partes. The which said donation is but a forged
and deuised deede, or instrument of their owne.

For the donation saith that *Constantine* was baptised at Rome of *Sil-*
vester, and the 4. day after his baptism, this patrimonie was giuen
before his battaile against *Maximinus* and *Licinius*. Here are ma-
nie vntrueths couched together. 1. Because the trueth of the storie
of *Constantines* baptism is otherwise reported by *Eusebius*, *Hierom.*

Ruffin, Socrates, Theodoret, Sozomen, that Constantine was baptized at Nicomedia, not at Rome, and by *Eusebius* Bishop of Nicomedia, not by *Silvester*, and not before that battaile, but in the xxxi. yeare of his raigne, a little before his death. 2. whereas the saide donation giueth iurisdiction to the Bishop of Rome ouer the 4. patriarchall seas of Antioch, Alexandria, Constantinople, Hierusalem: how could this be done before his battell with *Maximinus*, when as the citie of Constantinople was not yet begunne? So this forged donation, neither agreeth with it selfe, nor with others. *Plura apud Fox. pag. 105.*

All this notwithstanding, which we haue not barely and nakedlie affirmed, but I trust, sufficientlie prooued; and to the indifferent Reader by more then probable argumentes demonstrated; that our aduersaries haue vsed much deceit, in conueying false and forged writings, vnder auncient authors names, yet they will needes beare the worlde in hand, that there is no such matter, but that they are those authors proper and peculiar workes. Whereupon they are boulded in euerie controuersie, as they haue occasion, to presse vs with their light and vaine authorities:

As the constitut. of *Clement*, allcaded by the *Rhom.* annot. *Luk. 4. sec. 1. Ignatius, Math. 4. sec. 2. & 1. Peter. 2. sect. 6. Hippolytus. Math. 24. sec. 5. Policarpus. Act. 6. sec. 1. Decret. Alexandri. 1. Timoth. 4. sec. 13. Melitadi Fabian. Act. 8. sect. 6. Dionys. Areop. ibid. 3. Andrew, S. Martial. Hebr. 10. sect. 11. Leiturg. Iacob. Basil. Chrysost. 1. Corinths. 11. sect. 20. Iodoc. Clichton for Cirill. Ioh. 1. sect. 1. Paulinus. Ioh. 19. sect. 2.*

August. serm. de sanct. Act. 1. sect. 7. de reuerentia. carbol. conuersi. de visitation. infirmos. serm. de tempor. Galath. 4. sect. 2. de ecclesiastic. dogmatib. 1. Corinths. 11. sect. 7.

Thus we see both the great boldnes of our aduersaries, in vrging such authorities which they knowe to be counterfeit, as also the apparant weakenesse of their cause, that are constrained to vse such beggerlie shifts. But let them vse and vrge these stragling runnagate and fatherlesse bookes neuer so much, wee will still holde vs to this point, wherein they shall neuer be able to disproue vs, that they do deceiue themselves, and abuse the world, in making men to beleue that they are the fathers owne writings. Wee say therefore of these, and of all such other bookes, as *Augustine* did of that, which went in *Henoche's* name: *Libri isti ob nimiam antiquitatem reuincuntur*: These bookes are too old to be true: *De ciuitate dei. lib. 18. cap. 33.* And concerning some of them, as those which are fathered vpon the Apostles, and them that followed in the next age, as *Augustine* saith of the epistle, which the *Manichees* ascribed to Christ: *Si aliqua huiusmodi epistola fuit, ab eis proferri*

potuit.

potuit, qui illis adhaerebant: So if they wrote any such bookes, it is like they would haue brought them to light, that were the Apostles schollers, *Aug. Faust. lib. 22. cap. 79.* And of them all, and therest of that sort, wee pronounce this sentence with the same father: *Qua proferuntur ab errantibus sub nomine ipsorum, quia non sunt ipsorum, improbantur, nec acceptantur ab ecclesia:* Those bookes which are brought forth vnder the name (of the Apostles, and other auncient writers) because they are not theirs, are reiected, and not receiued, or acknowledged of the Church, in *Psal. 130.*

Thus hauing in part declared (so much as I thought necessary for the matter in hand) how deceitfully our aduersaries haue dealt with the worlde, giuing them, *Quid pro quo*, as wee say, one thing for an other, in falsely entituling their friuolous pamphletes, with graue and good authors names: I will spende a little time, before I leaue this place, to shewe how they haue not onely thrust vpon those auncient doctors and fathers false writings, but haue also falsified their good woorkes, by putting in, and putting out, by clipping, chaunging and altering, lines, wordes, sentences: And no maruaile then, if by such cunning (rather cousoning sleights) they make those good authors to speake what they list them selues.

Ann. 420. There was a councell held in Africa, by 217. Bishoppes, 39 called the 6. councell of Carthage, whereat *Augustine* was present: vnto this councell sent *Zosimus* then Bishop of Rome certaine messengers with fower requestes or demaundes, whereof this was one: that it might be lawfull for Bishops or Priestes to appeale from the sentence of their Metropolitans, and also of the councel, to the sea of Rome, alleadging for him selfe certaine wordes, as he pretended, taken out of the Nicene councell. Hereupon the councell sent their Legates to *Cirillus* patriarke of Alexandria, for the auncient copies in Greeke of the Nicene councell: wherein they found no such canon as was pretended: but the contrarie, howe the decrees of the Nicene councell had committed all and singular persons Ecclesiasticall, vnto the charge of their Metropolitans. Thus then, to beginne this game withall, the Bishops of Rome them selues are proued to bee forgers and falsifiers of auncient writings. *Plura apud Fox. pag. 10.*

Cassius reporting *Augustines* wordes, for the continuall succession of 40 the Bishops of Rome from *Peter*, alleadgeth onely the former part of the sentence: *Cathedra quid tibi fecit Ecclesia Romana, in qua Petrus sedet, & in qua hodie Anastasius sedet?* What hath the sea of the Church of Rome offended thee, wherein *Peter* sometime sat, and *Anastasius* now sitteth? but he crasslie leaueth out that which followeth: *Vel ecclesia Hieroso-*

Hierosolymitana, in qua Iacobus sedet, & in qua hodie Iohannes sedet? Or what hath the sea of Ierusalem offended thee, wherein Iames sometime sat, and Iohn nowe sitteth? these wordes he cunningly suppresseth, because they made little for him. *Canis. oper. catechistic. cap. de precept. eccles. artic. 9.*

- 41 Christoforson translating Eusebius storie into latine, where Nonatus is brought in, thus adiuring the people that came to the oblations, holding both their handes in his: *I sweare to me by the bodie and blouds of the Lorde Iesus, that thou wilt not leaue me and go to Cornelius, and be refused to distribute vnto them, till that, they swearing vnto him, in steade of Amen, to be saide at the receiuing of breade, shoulde aunswere, I will not retorne to Cornelius.* Christoforson, I say comming to these wordes, craftilie leaueth out the name of breade: because the author so calleth it in plaine termes after consecration. *Christofor. lib. 6. cap. 43.*
- 42 The Rhemist. 1. Corinth. 10. sec. 8. speaking of their popish sacrifice of the Masse, alleadge the authoritie of Ciril. *Alexand. in concil. Ephesin. Anathem. 11.* where he should call it: *The quickening holy sacrifice, the onbloody host and victime.* But this is a false forgerie, for there is no such worde found there. Likewise in the same place they quote *Tertullian de coron. militis. Chrysost. homil. 41 in 1. Corinth. Ciprian. epist. 66. August. Enchirid. 109.* That the Masse is a propitiatorie sacrifice for the living and dead, which is founde to be a great yntueth: for those authors in some of these places speake of praier for the dead, but of any such propitiatorie sacrifice not one word. *Fulk. ibid.*
- 43 *Gregor. Nyssen. oration cap. 37.* is made to speake much of the transmutation of the bread in the sacrament, and it is often repeated: but there is no such thing found in many auncient copies. And *Nicephorus* writeth, that many things were foisted into him by heretikes. *Niceph. lib. 11. cap. 19.*
- 44 The wordes of *Ciprian de unitat. Eccles.* are falsified by *Pammelinus*, for whereas *Ciprian* writeth thus: *Verilie the rest of the Apostles were the same thing that Peter was, endued with equall fellowship, both of honor and power, but the beginning proceedeth from one, that the church may be declared to be one.* But the Rhemistes according to their corrupt edition, reade thus: *But the beginning proceedeth from one, the primacie is given to Peter, that the Church of Christ may be shewed to be one, and one Chaire.* *Fulk. Iohn. 21. sect. 4.*
- 45 In like sort haue the papistes corrected, as they say, but in deede corrupted other writings of the auncient fathers, and especially *Bertram* amongst the rest, who is a great enemy to their popish opinion of transubstantiation. They meane to deale with him, as with other ancient writers, *In whom, say they, we beare verie many errors, and extenuate them, excuse them, and verie oftentimes by devising some pretie shift wee doe denie them.* and

and doe sayne some commodious sense vnto them, when they are opposed against Index ex-
 vi, This is the iudgement of the vniuersitie of Doway, in their owne purgat. p.
 words approoued by the Censors according to the Councell of Trent. 11.

And thus they meant to haue filed, nay rather defiled all the auncient wri-
 tings, where they seemed to contradict them, as it appeareth in their *Index*
expurgatorius, lately printed to their perpetual shame, which they purpo-
 sed to keepe in secret: Hee that will resort to that booke, shall not want
 proofe of their Popish falsifying of writers.

And it were to bee wished, that they would haue stayed here, (though
 this bee shamefull enough, onely to haue defaced the writings of men:
 but when they take vpon them to correct and amend the sacred Scrip-
 tures, which are the Lords owne writings, who will not erie out against
 so great impietie?

As *Dan 11. 37.* Where the text according to the Hebrue is: *Hee shall not* 46
regard the Gods of his fathers, nor the desires of women. Bellarm. readeth
 cleane contrarie, taking vpon him to correct the text, *Erit in concupif-* 22
centijs mulierum, He shalbe giuen to the pleasures of women.

Whereas *S. Paul* sayth, *Tit 3. 10. Reiect him that is an heretike after once* 47
or twise admonition: Bellarm. denieth the text, and saith it should rather be
 thus read, after once admontion, *De laicis cap. 22.*

Likewise where the true reading is agreeable to the originall, *Galath.* 48
2. 9. James, Cephas, and Iohn: Bellarmine, not well content that *James* should
 be named before *Peter*, sayth the more auncient reading is thus, *Peter,*
James, and Iohn. De Roman. pontif. lib. 1. cap. 18.

Iudith cap. 1. ver. 18. The text sayth, *That the Temple of the Idoles had bene* 49
cast downe to the ground: Bellarmine, to make his opinion stande, that the
 storie of *Iudith* fell out before the captiuitie, saith flatly that these words
 are *supposititia*, are foysted into the text. And this booke of *Iudith*, though
 it be not with vs, yet is Scripture with them. *Bellar. lib. 1. de verb. dei 12.*

Leuit. 18. 16. Whereas the text is plaine, Thou shalt not discover the 50
 shame of thy brothers wife: There steppeth me forth a bold & shame-
 full papist, and saith plainly: *Illud preceptum vitio scriptorum super additum,*
 That this precept was put into the text through the default or oversight of
 the writer, *Iohann. Maior. in 4. sentent. distinct. 40. qu. 3.*

And as they are not ashamed thus boldly and wickedly to defaulke &
 clippe from the Scriptures, so an otherwhile, they will bee so saucie as to
 adde thereunto, and put to of their owne.

Thus Pope Sixtus the 4. added this clause to the salutation of Marie, 51
 which is commonly called the *Ave Marie*: *hyle Marie full of grace, the*
Lord is with thee, blessed art thou amongst women; then followeth that blas-
 phemous addition, *Es benedicta sic Anna maior tua, de qua sine macula concep-*
cessit caro virginis, And blessed is Anna thy mother, of whom thy Virgines
 flesh

flesh hath proceeded without blot of originall sinne, *Fox 800.col.2.*

- 52 So in the Idolatrous canon of the Masse, they haue thrust in (*Enim*) into the words of institution: *Hoc enim est corpus meum*, For this is my bodie: that they might haue fīue consecratorie words, as they call them, whereas the Gospell affoordeth them but foure.

- 53 Likewise in the same canon: the Gospell saith, who the same night that hee was betrayed: but they contrary to the trueth of the scripture, say thus: *Who the next day afore hee suffered.*

Hosius in
confess.
cathol. fi-
dei de sa-
cram. poe-
nitent.

- 54 The like libertie also and boldnesse *Hosius* an other Arch-papist vseth in corrupting of scripture, who to prooue popish satisfaction, In steed of *sanctificationem*, readeth *satisfactionem*: where *S. Paul* sayth, *Exhibeamus membra nostra seruire iustitie in sanctificationem*; Let vs giue our members to serue righteousness vnto sanctification, *Rom. 6. 19.* Hee saith altering the text, vnto satisfaction.

- So also *Stapleton*, an english papist, and reader now of Popish diuinitie at *Louaine*, to prooue that wee are bound to receyue, whatsoever the Church deliuereth vnto vs, abuseth to that end a certaine place of *S. Paul*, *Galat. 1. 8. 9.* Alleadging it thus, *Si angelus de celo euangelizaret praterquam quod ab ecclesia accepimus, &c.* If an angel should euangelize or preach otherwise, then wee haue receyued of the Church, or then the Maisters of the Church haue preached to vs, let him bee accursed, *Lib. 2. defens. authorit. eccles. cap. 7. sect. 8.* Whereas *S. Paul* maketh no mention at all of the Church, or Church-maisters.

- 56 Thus wee see, what great libertie the Papistes take vnto themselves, in chaunging, and chopping, minsing and mangling, not the writings onely of men, but euen of the holy Ghost. Who, if they shall persist in these fraudulent practises, and not reuoke, what hath eyther of ignorance or hereticall fraud fallen out of their penne, I will not doubt to compare the to the old Manichees, who likewise affirmed that many things were foysted into the writings of the Euangelistes and Apostles. As that *Iohn 5. 46.* *Had yee beleeued Moses, yee would haue beleued me.* Christ say they, would not so speake of *Moses*: for hee saith, that all that went before him, were theeues. *Iohn 10.* But Christ in that place speaketh of hirelings onely, he condemneth not faithfull shepheards that went before him, *August. lib. 16. cont. Faust.* That also seemeth (they say) to bee thrust in, *Matb. 5.* That Christ sayth, He came to fulfill the law, when as he neither obserued their ceremonies, nor offered sacrifice according to the law. To this *Augustine* answereth: That these were but figures, *Quarum figurarum veritas Christus*, Of which figures Christ was the trueth he therefore fulfilled the law, in that he was the verie bodie and substance of the types and figures of the law, *cont. Faust. lib. 18. cap. 17.* That place also they would haue to bee forged, *Matb. 8: Many shall come from the east, & sit downe with Abraham, &c.*

Because

Because say they *Luke* hath it not. *Augustine* answereth, that the Euangelistes are not contrarie one to the other, if one set downe that which the other hath omitted. *cont. Faust. lib. 33.* I pray ye now, how farre are they from the practise of these heretikes, which do take vpon them to amend and correct the text of scripture, by putting in and pulling out, adding and detracting: which our aduersaries (as I haue shewed) are in some measure guiltie of? Wee proceede now to that which followeth.

The bould and shamelesse denials of Papistes
of manifest truthes. Part 4.



As we haue already receiued some taste of our aduersaries railings, slaunders, forgeries: so we wil now be so bould as to reach our handes to this fourth dish of their first course, which is their too free denial of apparāt truthes, & too forward affirming of open & manifest vntuthes: for the first, we finde plentiful store, in our cuntryman *M. Hardinges* garden, that we neede seeke no further.

First, it was neuer said, nor thought by the Catholikes (saith he) that all religion dependeth vpon the popes authoritie, *defens. apolog. pag. 57.* And yet Cardinall *Cusanus* writeth thus: *Veritas adhaeret cathedra*: The truth cleaueth fast to the popes chaire. *Ad Bobem. epist. 2.* The Canonistes say: *Constat ecclesiam ideo esse unam, quia in vniuersali ecclesia unum est caput supremum, scilicet papa*: It is plaine that therefore the Church is one, because in the whole vniuersal Church, there is but one supreme head, and that is the pope. *ex Inello pag. 61.* What doe these else affirme, but that althe popish religion dependeth of the vntie of their head, which is the pope?

That the pope should succcede Christ in his whole substance, that is, his whole power: there hath not bene any such fond saying vttered by their diuines. *Hard. pag. 106. defens. apolog.* Yet these wordes were spoken, and allowed in the council of *Laterane* held vnder pope *Ininus*: *Tibi data est omnis potestas in caelo & in terra*: Vnto you is giuen al power in heauen and earth. And *Panormitane* is suffered to say, *Papa potest omnia, quae Deus potest*: The pope is able to doe whatsoeuer God is able to do, *Panor. de elect. ca. licet.*

He denieth that there is any such Canon to be found in the council of *Carthage*, that no Bishop should be called the highest Bishop. And yet they are the very wordes of the council, as they are cited by *Gratianus*. *Vniuersalis autem, ne Romanus pontifex appelletur*: Let not the Bishop of Rome him selfe be called the vniuersall Bishop.

He denieth that pope *Zosimus* to maintaine the supremacie of his see, corrupted the Nicene councill. Neuer did any honest man say it from the beginning of the world: No man euer said it but *Illyricus* & *Bals.* *pag. 162.*

Whereas

Distinct.
99. primas.

Whereas the storie is plaine, for the councill of Carthage sent to the Bishops of Constantinople, Alexandria, Antiochia, and receiued authentically copies from them in Greeke of the Nicene councill: the popes onely copie was found to disagree from the rest. It is therefore easie to see, by whom the Canons of the council were corrupted, & to what purpose. In the council of Florence, *Marcus* the Archbishop of Ephesus saide, in the name of the rest of the Bishops of the Greeke Church, who were above 17. in number: *Nonne vides, reuerende pater, summum pontificem Zosimum, falsū decretum ad tantum Conciliū pro re tam magna misisse?* Do you not see, reuerend father, that pope *Zosimus* the high Bishop sent vnto so worthy a council, for a matter of so great waight, a false decree? *cōcil. Florēt. sess. 20.* How dare then M. *Harding* affirme, that neuer any honest man said it?

5 We denie vtterly, that any man after that he hath receiued holy orders may marrie: Neither can it be shewed that the mariage of such, was euer accounted lawfull in the Catholike Church. *Hard. pag. 203.* yet S. *Hierome* saith of his time: *Quasi non hodie quoq, plurimi sacerdotes habeant matrimonia:* As though now a daies very many priestes are not maried: *Aduers. Iovinian. lib. 1.* And *Damasus* testifieth, *Complures inueniuntur, qui de sacerdotibus nati Apostolica sedis presuerunt:* Many are found that being priestes sonnes ruled the Apostolique sea of Rome: as pope *Syluerius*, pope *Densdedit*, pope *Adriane* 2. pope *Iohn* 15. and diuers other, *ex Gratian. M. Harding* therefore hath faced vs out here in denying so euident a trueth.

Distinct.
37. legunt.

6 We say plainly that S. *Augustine* affirmeth purgatorie, and that it cannot be shewed, where he doubteth of it. *Hard. pag. 354.* And yet *Augustine* writeth thus, speaking of purgatory: *Tale aliquid etiā post hanc vitam fieri incredibile non est, & utrum ita sit, quari potest:* Some such thing to be after this life it is not incredible, & whether it be so or no, it may be a question, *ad Dulcitium quest. 1.* Let any indifferent man now iudge whether *Augustine* doubteth of purgatorie or not.

7 That fornication was neuer allowed in the catholike Church, (he meaneth the Church of Rome.) *Hard. pag. 7. defens. apolog.* Neither haue the Canonistes euer taught the people, that simple fornication is no sin. *pag. 411.* For triall of this matter, let vs heare what their canonistes say: *Es si notoria sit fornicatio presbyterorū, tamen non propter ea abstinendum est ab officiis illorum:* Although the fornication of priestes be notorious, yet may no man therefore refraine from their seruice. *distinct. 32. Nullus Iohan. Andree. M. Harding* himselfe calleth the open Stewes in Rome, a necessarie euil, for auoiding of other disorders that would be greater. Againe, *Qui non habet uxorem, loco illius concubinam habere licet:* It is lawfull for him that hath no wife, in stead of her to haue a concubine. *distinct. 34. 15. qui.* An other saith, *Si clericus amplectitur mulierem, laicus interpretabitur, quod causa benedicendi eam hoc faciat:* If a priest embrace a woman, a lay man must iudge, that he doth it with intent to blesse her. *11. quest. 3. absit in glossa:* By this it may appeare

peare, what account the Church of Rome in time past hath made of fornication, and whether it were tolerated amongst them or not.

Harding saith, that the whores in Rome haue not free libertie of dwelling in the haunted streetes, and pallaces, but onely in outhouses and by-lanes: neither is it lawfull for them to ride in Coches or Chariots, but onely to go a foote in the streetes: and that by their short vailes, a note of dishonestie, they are discerned from honest women, pag. 423. All these are deseried to be manifest lyes and vntruthes: for the Cardinals gaue cleane contrarie information to Pope Paul the third: *Meretrices in hac urbe, ut matrona incedunt, mula vehuntur, habitant insignes aedes*: the courtizans of this citie goe like honest matrones, being carried vpon Mules & dwel in the fairest houses, *ex Inello defens. Apol. 426*. Thus we see what credite is to be giue to master *Harding*, & what small conscience he maketh of a lie. An. 1538.

Master *Harding* impudently denyeth, and so do other Papistes, that a woman named *Ioan* was euer Pope of Rome, & that there is no such image representing a woman in trauaile, nor no such chaire for prooffe of the Popes humanitie at his creation, neither that the Popes in their procession refraine to go that way, where the said Pope *Ioan* in the middest of a solemne procession fel in trauel, P. 428. Yet the storie is reported by *Afrianius Scotus* that liued an. 1028, *Sigibert. Gemblacens.* that liued ann. 1100. *Martinus Polonus*, the Popes Penitentiarie, who wrote ann. 1320, witnesses of great antiquitie. *B. Inell* reckoneth vp 16. authors beside, that report the same thing, & none of them all *Lutherans*. That there is such an image representing such a fact, & that the Pope of purpose refraineth that way, it is testified by *Theodoricus Niemus* the Popes Secretarie. And concerning the holow chaire of *Porphyrie* stone, which is kept for such an vse, *Sabellius* doth report *Enead. 9. li. 1. plura apud Inell. P. 433*. Now who is more like to be the lier, M. *Harding*, a new vpstart writer, or these so many auncient witnesses, I thinke, it is not hard to iudge.

He denieth the storie of *Iohn Diazus* death, how hauing bin a doctor of *Sorbona* in *Paris*, & afterward conuerted to the Gospel, was most traiterously slaine by his owne brothers *Alphonsus Diazus* man at *Nuburg* in *Germanie*: how he was sent vp by his master with a carpenters axe to kill him, & so he did, his master *Alphonsus* waiting below, and the quarel was, because good *Iohn Diazus* would not returne to Poperie againe: this is the truth of the storie, as it is faithfully reported by *Iohn Sleidan*, lib. 17. Yet M. *Harding* saith, we tel manie lies at once, P. 435. what now, wil not these good fellowes denie?

That the Pope euer comaunded any such seruice to be done vnto him, as that the Emperour should hold his stirrop, & lead his horse by the bridle, ye can neuer shew it by any credible witness, *Harding. Pag. 463*. yet in the Popes own booke of Ceremonies, &c. it is found thus written: The Emperour cometh to the popes horse, & in honor of our Lord Iesus Christ, whose

whose person in earth the Pope beareth: hee holdeth the stirrop till the Pope be mounted, and afterward he taketh the bridle and leadeth forth his horse. This is the Popes owne prescription in his booke of Ceremonies. And therefore Pope *Hadrian. 2.* was angrie with the Emperour *Frederike*, for holding his stirrop on the wrong side, *Gregor. Haimburgens. in appellat. Sigismund.* It seemeth therefore, that the Pope looked for this seruice of duetie.

- 12 It is denyed that the Pope put in armes *Henricus. 5.* against *Henrie* the fourth, his father, *Hard. 469.* Yet is it reported by an author of good credit, *Paschalis Papa, Principes contra Henricum 4. concitauit, suo eius proprium filium:* Pope *Paschalis* raised vp the Nobilitie against *Henry* the fourth, yea his owne sonne, *Gregor. Haimburgens.*

- 13 He denieth, that euer any of them taught, that Gods sayings and precepts be voide, except the Bishop of *Rome* ratifie them, *pag. 487.* Yet are they the verie wordes of *Siluester Prierias*, master of the Popes pallace: *Ad doctrina Romana ecclesia, & Romani Pontificis sacra scriptura robur trahit & autoritatem:* The holie Scripture taketh strength and authoritie of the doctrine of the *Romane Church*, and of the Bishop of *Rome*: *Siluest. Prier. contr. Lutherum.*

- 14 He saith, it is a slander, that any of them should call the Scriptures dumbe and vnprofitable, *pag. 535.* Whereas it is certaine, they be their owne wordes: One calleth the Scripture, *mortuum atramentum*, dead inke. *Lodouic. in Concil. Trident.* Another saith: *Scriptura est res inanimis & muta*, The Scripture is a dead and dumbe thing, *Episcop. Pictaniens.* Another calleth them *Euangelium nigrum*, the blacke Gospell, *Eckius consul. Inucl. defens. Apolog. pag. 535.*

- 15 16 It is denyed, that there is any such Canon in the olde Roman Councell, that no man should come to seruice said by a Priest well known to keepe a Concubine. It is also false and slanderous, that Concubines are let out to ferme to Priestes, *Harding, pag. 559.* Yet for the one, the words of the decree stand thus, *Nullus audiat Massam presbyteri quem scit Concubinam indubitanter habere*, Let no man heare the Masse of that Priest, whome hee vndoubtedly knoweth to keepe a Concubine, *Distinct. 32. Nullus.* And for the other, it is certaine, that the Bishoppe of *Argentine* hath a Florence by the yeare of euerie Priest, that keepeth a Concubine, and if shee beare a Childe, hee hath foure, *Ex Inucl. pag. 559. apolog. defens.*

These apparant vntruthes, and impudent denials, I thought good for example to note out of our countri-mans works. Who list to know more of his honest dealing, if he will resort to Bishop *Jewels* learned treatises, shall finde his desire satisfied both in this, and in all other matters, which he can require. And concerning *M. Hardings* great licentiousnesse in a-
uouching

vouching falshoods, the said reuerend father thus writeth of him: Note that master *Harding* in his 3. articles of answer to master *Juell*, hath published threescore and nine great vntruthes, *Defens. Apolog. pag. 397, in* 69 Vntruthes in one book.

Margin.

Judge now (good Christian reader) considering how easie and vsuall a thing it is with our aduersaries to denye whatsoeuer truth, neuer so manifest, which they are pressed withall, if it may not be more truly saide of them, that their religion standeth onely vpon destructions and negatives, then of vs, whome the *Rhemists* falsely accuse hereof. In deede, wee affirm and auouch boldly, that which is true, and denie and destroy heresie and falshood. But, I trust, they cannot, neither shall euer prooue against vs, that wee haue denied or gainesaid manifest truthes, as they haue done.

1. Pet. 5.
vers. 31.
Rhem.

Vnto these strange denyals of open and euident truthes, Ioyne also, if you please, their bold and strange affirmations of vntruthes.

That their doctrine of transubstantiation is no lesse auncient than the Gospell it selfe, *Harding, pag. 290.* Whereas it is confessed by *Gabriel Biel*, a doctour of their owne, that how the bodie of Christ should be in the Sacrament, whether by changing of somewhat into it, or Christes bodie begin to be there together with the bread, *Memorib. substantia & accidentib. panis*, The substance and accidents of the bread remaining still, *non inuenitur* (saith he) *expressum in canone Biblie*. It is not found in the Canon of the Bible. *Gabriel in canonis lib. 40.* and *D. Tonstall* saith, *liberum fuit ante Concilium Lateranum*, before the Councell of *Laterane* it was left at libertie, namely, concerning the manner of the presence of Christes bodie, for euery man to thinke as he would, *de Eucharist. lib. 1. pag. 46.* And yet master *Harding* will needes beare vs in hande, that it is as auncient as the Gospell.

It hath beene an order from the beginning receiued, & hether to continued, to haue the Church seruice in the Latine tongue, *Hard. pag. 382.* Whereas they them selues know the contrarie. In *Augustines* time, such a tongue was vsed as the people vnderstood: *Loquendi* (saith hee) *omnino nulla est causa, si quod loquimur, non intelligunt, propter quos ut intelligant, loquimur*, There is no cause why wee should speake at all, if they vnderstand not what wee say, for whose sake wee speake, that they might vnderstand vs, *August. de doctrin. Christian. lib. 4. cap. 16.*

He saith, *Constantine* gaue place to *Siluester* Bishop of *Rome*, when hee was baptised, *pag. 453.* Whereas it is certaine, that *Siluester* was dead long before *Constantine* was christened, *consul. Iuell. lib. 1.*

That *England* receiued the true faith from *S. Gregorie* Bishop of *Rome*, and was conuerted to the faith by *Augustine* his Legate, *Hard. pag. 539.* But it is manifest out of histories, that the faith of Christ had been planted in

in this land 400. yeares before the comming of *Augustine*, as *Origen* testifieth, *Terra Britannia consensit in religionem Christi*: The land of *Britannie* hath consented to Christes religion, in *Ezech. homil. 4.* who liued not much lesse than 400 yeare before *Gregories* time.

No maruell, if they affirme and maintaine many things contrarie to the course of all true histories: for they dare be as bold with Scripture.

- 21 *Harding* saith, that Christ neuer saide to any of the Apostles, as vnto *Peter*, feede ye, pag. 118. When Christ said as much in effect notwithstanding to the rest: Receiue ye the Holy Ghost. And Christ said vnto all, Go & teach all nations, *Matth. 28.* If *Peter* then had no more the Holy ghost than the rest: if he had no more authoritie to preach to the whole world than the rest: it belonged no more to *Peter* to feede the Lords flocke than to the rest: for what is it to feede, but to preach? what is it to feede, but to receiue the gifts of the Holy Ghost, to teach and instruct?

- 22 It is in vaine for you to say, that the Church of *Rome* hath erred, when the Holy Ghost hath signified, that it cannot erre, *Hard. pag. 485.* But where euer, I pray you, did the Holy Ghost make any such promise? if in that place, as you beare vs in hand, where Christ saith: I praied for thee *Peter*, that thy faith should not faile: *S. Augustine* may answere you, *Nunquid pro Petro rogabat, pro Iohanne & Iacobo non rogabat?* did Christ praye for *Peter*, and did he not pray for *Iohn* & *Iames* alio? in question, non. *Testament. quest. 75.* And it is beside a seelie and childish argument, Christ prayed for *Peter*, that his faith should not faile, Ergo the Church of *Rome* cannot erre. Here then is another bold & true affirmation, without Scripture grounded vpon Scripture.

- 23 But what say yee to father *Robert Bellarmine*, hee lasheth out lustelye, and in plaine termes, belyeth the Scripture: *Habemus* (saith hee) *in testamento veteri, Heliam & Helisam, ac filios Prophetarum sine vxoribus in hoc mundo vixisse*: Wee haue in the olde testament, that *Helias* and *Helisam*, and the sonnes of the Prophets liued in this world without wiues, *de Monachis, lib. 1. cap. 5.* The text is flat contrarie, which affirmeth, that the sonnes of the Prophets were married, *2. King. 4. 1.* And one of the wiues of the sonnes of the Prophets, cryed vnto *Elisha*, saying, thy seruants my husband, &c. Whether now is it more reasonable, that we should beleue the Scripture, or *Bellarmino*?

But concerning the errors and vntuthes, which they hold and affirme directly opposite to scripture, we haue ordeined another place, (which followeth in the next Pillar of Papiſtrie) more fully to handle them.

Fox, pag.
265.

- I will of purpose passe ouer manie other vntuthes and lies, which our aduersaries without shame haue forged: as how *Cardinall Campeius* saide openly to the Magistrates of *Strasbourg*, that the *Greekes* do not giue libertie to their Priestes to marrie: which is a notorious lie: for their Priestes

to this day make no vow of chastitie, *Fox, P. 187. artic. 17.* Likewise to let 25
 passe how the Pope himselfe maketh a lowd lie in his Bull against *Luther*
 saying, that he offered money to *Luther* to come vp to *Rome*, whereas it is
 certaine, that there were 300 crownes giuen to ruffians & catchpoles to
 murder *Luther*, *P. 1287.* But I will not rub this sore too long: that which
 I haue alreadie said, may serue as a taste & trial of their lying spirite.

Vnto these vntruthes and lies, may be added also the fables and deu-
 sed tales, which go for currant among Papistes, which are not the least
 proppes and staies of Popish superstition.

Of this kinde is that fabulous storie, that the wise men which came fro 26
 the East to worship Christ, were 3: Kings of *Persia*, whose names were,
 (as the tale goeth) *Gaspas*, *Melchior*, *Baltasar*, whose bodies were transla-
 ted to *Cullen*, and there remaine. Here are many vntruthes, and vnlikeli-
 hoodes in this short tale. First, there was neuer but one King of *Persia* at
 once. Secondly, though the *Magi* or wise men were of great account
 with the Kings of *Persia*, yet were not the Kings called *Magi*. Thirdly,
 they returned Eastward, from whence they came: how then could their
 bodies be transported so many hundred, nay thousand miles? Fourthly,
 If their bodies lie buried at *Cullen*, how can they be at *Millaine* too? for
 they also lay as good claime to them. Yet for all this, the *Rhemistes* tell vs
 in good sooth, that it is a true storie, *Annot. Math. 2. Sect. 4.*

The like fiction they haue of *Gregorie Thaumaturgus*, who remoued a 27
 mountaine to make roome for the foundation of a Church: yet verie so-
 berly auouched by the *Rhemistes*, *Math. 17. Sect. 6.*

Such another proper tale: how Christ came in a Pilgrims weed to *Gre-* 28
gories ordinarie table of poore men, *Rhemist. Heb. 13. Sect. 2.* which fiction,
 that Christ in his humanitie should be seene vpon earth, is contrarie to
 the Scriptures, which testifie, that The heavens must containe him til his
 comming againe, *Act. 3. 21.* Many such fables went for good paymēt
 amongst the Papists in times past in the daies of ignorance: but since that
 by the springing of the Gospell greater light is come into the world: they
 themselues begin to reiect diuerse of their Legend stories, which were
 not called in question before.

Bellarmino confesseth, that the stories which are reported out of *Abdias*, 29
 & others, *vt plurimum non sunt prorsus indubitata*, for the most part may be
 doubted of. The stories also of *S. George*, *S. Christopher*, and *S. Katherin*, he
 iudgeth to be Apocryphall, and worthie of small credite: though hee
 would haue their persons still kept in memorie, *Bellarmino, li. 1. de sanctor.*
beatitud. 20.

The tale, how thorough the prayers of *S. Gregorie*, the soule of *Traian* 30
 the Emperour was deliuered out of hell, is reiecte by *Bellarmino. de Pur-*
gator. lib. 2. 8. Yet

Yet our country-man master *Harding* is somewhat strait laced, in iustifying all the Legend stories, which were wont to be read in their Churches, and saying that wee belie them, pag. 571. Yet *Polidore Virgil* saith, *Multorum diuina uita recitant, licet parum ad fidem scriptas*, They read manie Saints liues, though not written according to the truth: And *Lodouicus Vives*, *Legenda aurea plenissima est impudentissimis mendacijs*: Their golden Legend, as they call it, is full of most impudent lies, *Consul. Iuell. Defens. Apolog. pag. 571.*

Thus much of our aduersaries shamelesse reiecting of trutthes, and of their bolde bolstring out of vntrutthes, as also of their fables & lies: which things if they shall persist still to auouch, I will say with *Bernard*: *Iustus as loquens talia fustibus tunderetur, quam rationib. refelleretur*: He that speaketh such vaine things, deserueth rather to be beaten with clubbes, than to bee confuted by arguments, *Epist. 191.* And as *Augustine* saith: writing against *Petilian* the *Donatist*. *Quemadmodum, si mihi diceret, quod ego Petilianus sum, non inuenirem, quomodo te refellerem, nisi aut iocantem riderem, aut insani- entem dolerem, hoc mihi nunc faciendum esse video*: Euen as if thou shouldest say vnto mee, that I am *Petilian*, I could not tell how to refell thee, but either in laughing at thy folly, or mourning for thy madnesse: So must I be faine to doe nowe, *contra Petilian, lib. 2. cap. 38.* And so must we be faine to doe, when wee see our aduersaries to passe the boundes of modestie, and to violate the law of reason, in making true false, and false true, in calling white blacke, and blacke white, wee must needes doe one of these two, either to scorne their follie, or to bewaile their blindnesse and ignorance, and hardnesse of heart. And thus haue we

the first Pillar of Poperie, consisting of ray-
ling, slaunders, forgeries, vn-
trutthes and fables.

The



*The second Piller of Papislrie, consisting of
Blasphemies, opinions contrarie to Scripture,
Heresies, ridiculous & absurd positions.*

The first part of Popish blasphemies.



HE Rhemistes do lay great blasphemies to our charge, writing in these words: *No heretikes ever liker Antichrist than those in our daies, specially in blasphemies against Gods Church, sacraments, Saints, & all sacred things, Apocal. 13. Sect. 2.* But I trust in God, for all their great words, that they shal neuer prove one blasphemie against vs. Nor be it known vnto them, that wee maintaine no blasphemies: they mistake the matter, they are themselues blasphemers, which do belch out blasphemies against God, & his Church, the Scriptures, and against all holie things. This then must be the issue, whether of vs be these notorious blasphemers, they or wee: thus therefore beginneth our plea.

First we will set downe their beadrol of blasphemies, which they haue vttered concerning the Scriptures.

Lodovicus a Canon of *Laterane* in *Rome*, pronounced in the late Chapter of *Trent*: *Scriptura est quasi mortuum atramentum*, The Scripture is as it were dead Inke.

The Bishop of *Pouers* in the same Chapter, *Scriptura est res inanimata*, The Scripture is a dead and dumb thing, *Inell. pag. 521. defens. Apol.*

Albertus Pigghius, *sunt scripturae muti Indices*, The Scriptures are dumb Iudges, *Contron. 3. de Eccles.*

Eckius calleth the scriptures, *Euangelium nigrum, & theologiam atramentariam*, The blacke Gospel, and inken diuinitie.

Pigghius againe saith: they are as a nose of waxe, *Nasus Ceruus*, to be drawn

drawen euerie way, *Hierarch. lib. 3. cap. 3.*

- 6 *Hosius* speaking of *Dauid's* Psalmes, when it was objected that *Dauid* the author therof, was no Bishop, but a temporall Prince: he maketh this heathenish & scornfull answer, *Quidni scriberet, scribimus indocti doctiq, poemata passim*, No great matter if he writ them: for as *Horace* saith: wee write ballades euery bodie, both learned and vnlearned, tagg and ragg. *Hosius. li. 2. cont. Brentium.* Thus he maketh the holy Prophet *Dauid* but a writer of ballades.
- 7 *Siluester Prierias contr. Lusher.* thus writeth: *Indulgentia autoritate scripturae non innotuere uobis, sed autoritate Romanae Ecclesiae, Romanorumq, Pontificum, quae maior est*: Pardons are not knowen to vs by the authoritie of the Scriptures, but by the authoritie of the Church & Bishops of Rome.
- 8 *Apostoli quaedam scripserunt, non ut scripta illa praessent fidei, & religioni nostra, sed potius ut subessent*: The Apostles wrote certaine things, not that their writings should be aboue our faith & religion, but rather, that they should be vnder, *Albert. Pigghius, Hierarch. lib. 1. cap. 2.*
- 9 *Gratian* is not ashamed to say, that the Canons of the Councils are of the same authoritie with the Scriptures, *distinct. 20. can. decretales.* And *Gregorie. 1. epist. 24.* saith, he doth reuerence the 4 generall Councils, as the 4 Euangelistes.
- 10 Yea, our *Rhemists* are not ashamed to profess, that whatsoeuer the pastors & Bishops do teach in the vnitie of the Church, is the worde of God, *1. Thessal. 2. v. 12*. So saith another, *Determinatio ecclesiae appellatur Euangelium*. The determination of the Church is called the Gospell, *Iohannes & Maria, Verndorus editus an. 1561.* And *Hosius*, *quod ecclesia docet, expressum Dei verbum est*: whatsoeuer the Church teacheth, meaning the Church of Rome, it is the expresse word of God, *lib. de express. verb. Dei. p. 97.* Thus they make the decrees & ordinances of men, equall to Gods worde, nay aboue it, *ut supra. loc. 8.*
- 11 It was objected against certaine good Christians, by *D. Benet Chauncellor* to *Fitz James* bishop of London, that vpon a certaine night, they did read certaine Chapters of the Euangelistes in English, containing in them diuers erroneous, and damnable opinions & conclusions of heresie, *Fox. pag. 804.* Here behold, with Papists the Scripture containeth heresie.
- 12 *Eckius* thus said before the Emperour at the citie of *Wormes*, turning him selfe to *Luther*: if he may once get this aduantage, to be conuincid by the Scriptures, we shall haue nothing certaine and established in Christendome, *Fox. p. 851.* So, the Scriptures with Papists breedeth vncertaintie of matters.
- 13 *An. 1553.* the Kings Lieutenent at *Lyons* vttered these horrible blasphemies vnto *Lodovicus Marsacus*, martyr: of the 4 Euangelistes, but two were pure, *Mathew* and *Iohn*; the other two *Marke* & *Luke* were but gathered out of the other. The Epistles of *S. Paul*, further saith hee, but that the

the Doctors of the Church had authorised them, hee would otherwise esteeme them no better than the fables of *Esop* & *Crisp. pantar*. Fox pag. 908. So also said *Hermannus* a blasphemous Papist, that the Scripture should be of no more credite than *Esop*'s fables, without the approbation of the Church: Which his saying is defended by *Hosius lib. 3. de authoritat. scriptur.* to be godly spoken.

The said Lieutenant, to a maiden speaking somewhat of the law, uttered these blasphemous words: *Cursed be the God of that law*. Ibid. Fox pag. 908. What more vile blasphemie could any of the diuelish sect of the *Manichees* haue spued out?

The Bishop of *Caualon* in *France*, examining certaine Christians of *Merindoll*, was angrie with them, when they made mention of some demonstration to be made out of the word of God: and in a furie cursed, and gaue him to the diuel that first inuented that meane, Fox pag. 949. And yet Christ for the trial of truth, biddeth vs search the scriptures, *Iob. 3.* No maruel then; if these fellows curse men, seeing they spare not Christ himselfe.

A certaine blinde Popish Doctour reasoning with master *Tindall*, boldly said, *We were better to be without Gods law, than the Popes*, pag. 1076.

Lodouicus the Prothonotarie, stepped vp in the Councell of *Basil*, and said, *There was no argument to be gathered of the Acts of the Apostles, whose examples were more to be marvelled at, than followed*, Fox pag. 678. Lo here a great blasphemie, Scripture is not to be followed.

Andradus thus vnreuerently writeth of the Scriptures, to say no more: *Neque in ipsis libris, quib. sacra mysteria conscripta sunt, quippiam inest diuinitatis, qua nos ad credendum, qua illis continentur, aliqua religione constringat*: In those books wherein the holy mysteries are written, there is not one iota of diuinitie, which by any force of religion can tie or binde vs to beleeue what is there contained: in 3. lib. defens. concil. *Tridentin*: A most impious and vngodly speech: for where is there els any true diuinitie to be found, but in those holie writings?

Cardinall Cusanus, *scriptura*, saith he, *adaptata sunt ad tempus, & variè intelliguntur*, ita vt vno tempore secundum currentem vniuersalem ritum, expendantur: nullo rito, iterum sententia mutetur: The scriptures are applyed to the time, and may haue sundrie vnderstandings: so that at one time they may be expounded one way, according to the vniuersall current order of the Church, and the same rite or order beeing broken, they may haue another meaning, *Cusan. ad Bohem. epist. 2.* What heretike could haue said more than this, that the scriptures are mutable and changeable?

Our *Rhomistes* also shew great boldnes, in giuing their rash censures of the holy writers: for these are their words: *if the Evangelistes and other writers of holie Scripture, had not vsed all humane diligence to search out the truth of matters, the Holie Ghost would not haue assisted them*, *Act. 15. Scilicet. 10.* And yet

yet it is certaine, that S. Paul had the Gospell by revelation, without the help at all of humane diligence, for he communicated not with flesh and bloud, *Galath. 1. 2. 6.*

21 Againe, they saie, that S. Paul for feare of missing the line of truth, notwithstanding he had the Holie Ghost, went to conferre with Peter & the rest, *Rom. 12. Sect. 1.* What is blasphemie, if this be not, to say, that the Apostle, who was perswaded he had the Spirit of God, *1. Corinth. 7. 40.* was afeard to misse the line of truth? how can this be, vnlesse it be imagined, that the Holy ghost was not sufficient to keepe him in the right line of truth? In deede he went vp to conferre with the Apostles, not to receiue any further direction from them, for they did communicate nothing with him, *Galath. 2. 6.* but that they might giue testimonie of their consent in doctrine with him, to stop the slanderous mouthes of false brethren, who reported the contrarie.

22 And now, to fil vp the measure of their blasphemies, let vs heare, what is credibly reported to haue bene vttered by no small person, but euen one of their late Popes, in the hearing of his Cardinals: *O quantum nobis profuit fabula ista de Christo*, O what aduantage (saith he) hath this fable of Christ brought vs *ex Inello. defens. Apolog. P. 273.* Thus by these few examples, we may see, what blasphemous opinions many of the Papists (for we do not in this case charge them all) do hold concerning the scriptures: Some making humane ordinances equall vnto them in authoritie, some preferring them before scripture: others calling them hereticall bookes, vncertaine, mutable, mute & dumbe Iudges, & not to be followed in all things, with such like blasphemies: and these matters, not to be affirmed only by some of the lay-sort, but by their diuines, yea doctors, yea Bishops, yea, & Cardinals too, and not by one or two singular men, but by a whole colledge, as the *Rhemistas*, yea, by the Pope himselte, as wee haue seene, whom they preferre euen before Councils, & in whose brest, they say, all knowledge is locked vp. Now in the next place we wil collect such blasphemies as are common amongst them, concerning the said ghostly father of theirs the Pope of Rome.

Blasphem.
concerning
the Pope.

23 The Pope vnder Christ & in steed of Christ is the head of the Church, & a man may term him the *viceregent Bridegrame*, *Harb pag. 99* If the pope then be the head, then is the Church his bodie: and so in deede Pope *Athanasius* calleth *populus mundi, pars corporis sui*, The people of the world the partes or members of his bodie, *Inell. pag. 637.* But Paul maketh the Church the bodie only of Christ, *Ephes. 1. 2.* And as the Church Catholike cannot be the bodie of any other but Christ, so no man can bee the head thereof but Christ.

24 Another saith, *Christus & Papa faciunt unum consisterium, & excepto peccato, potest papa quasi omnia facere, quae potest Deus.* Christ & the pope make but

but one Court of Consistorie, and sin only excepted, the Pope in a manner
can do all things that God can do, *Panormitan. de election. Cap. Licet. Abb.*

The Pope hath the heavenly disposition of things, and therefore may
alter and change the natures of things by applying the substance of one
thing to another, *cap. Quando de transl. Episc. tit. 7.*

Again, *Papa, nec deus est, nec homo*: The Pope is neither God nor man. 26
And in another Glasse, he is called, *dominus deus vester Papa*, Our lord god
the Pope, *Christoph. Marcell.* said in the Councell of Laterane, *Tu es alter
deus in terris*, Thou art another God vpon earth. And in the late *Triden-
tine* chapter, they call the Pope *terrenum deum*, an earthly God, *ex citati-
on. Inell. pag. 193.*

In the late Councellof Laterane, one *Simon Begnius B. of Modrusia*, thus 27
said to Pope Leo, *Eccce venit Leo de tribu Iuda, Radix David: te Leo beatissi-
me Saluatorem expectamus*, Beholde the Lion is come of the tribe of *Iu-
da*, the roote of *Dauid*, O most blessed *Leo*, we haue looked for thee to be
our sauour, *Concil. Lateran. sess. 6. pag. 601.*

In the late Chapter of Trent, *Cornelius* the B. of *Bitonto* said thus, *Papa* 28
lux venit in mundum, & dilexerunt homines tenebras magis, quam lucem: the
Pope being the light is come into the worlde, and men loued darknesse
more than light.

The Pope suffered the Ambassadors of *Sicilia* to lie prostrate on the 29
ground, and thus to crie out vnto him, *Qui tollis peccata mundi, miserere vo-
stri*, Thou that takest away the finnes of the world, haue mercie vpon vs,
Paul. Aemilius, li. 7. ex Inello. What horrible and vsufferable blasphemies
are these, to attribute to the Pope, that which is proper onely to Christ?
And how intollerable is the pride of this man of sin, to suffer such things
by his flatterers and claw-backes, euer to be giuen vnto him?

That the Pope is the heart of the Church in quickening the same spi- 30
ritually, that he is the wel-spring, from the which floweth all vertue and
goodnes, *ex epistol. Iohan. Huss. Fox. pag. 628.*

That he is able to make newe articles, and abolish the olde, *Friers of* 31
Antwerp, ex Fox. pag. 929. col. 1.

The Canonistes say, *Papa potest dispensare contra ius diuinum*, The Pope 32
may dispence against the law of God, *16. q. 1. Quicunque, in glossa.*

Papa potest dispensare contra ius natura, The Pope may dispense against 33
the law of nature, *15. q. 6. auctoritate in gloss.*

Papa potest dispensare contra Apostolum, distinct. 32. lector. The Pope may 34
dispense against the Apostle.

Papa potest dispensare contra nouum Testamentum, the pope may dispense 35
against the new Testament. *Papa potest dispensare de omnib. preceptis veteris
& noui Testamenti*: the pope may dispense with all the precepts both of
the old & new Testament, *ex citatur de Inello. pag. 19. defens. apolog.*

That

36 That power which Christ had onely in *habitu*, when he was here vpon earth, the Pope hath now, *actu*, that is, the vniuersall iurisdiction both of spirituall and temporal things: *ex citation. Fox pag. 797.*

37 *Maiores honores debentur Papa, quam angelis*, Greater honor is due to the Pope than to Angels, *Antoninus.*

38 If Prelates be called and counted of *Constantinus* for gods, I then being aboue all prelates, seeme by this reason to be aboue all gods, wherefore no maruell, if it be in my power to change time and times, to alter & abrogate lawes, to dispence with all things; yea with the preceptes of Christ, *Decretal. de transl. Episcop. cap. Quanto.*

Lastly, if the Pope do lead innumerable soules by flocks into hell, yet no man must presume to rebuke his faults in this world, *dist. 40. ca. si Papa.*

Thus haue we the opiniõ of the popish Canonists of their high Bishop. He is the light of the world, the Lion of the tribe of *Iuda*, a God vpon earth, higher than the Angels, able to dispense with the lawe of nature, and the lawe of God: yea, in earth aboue all gods. What horrible and filthie blasphemies are these? Neuer did *Antiochus*, *Nero*, or *Caligula*, or who els commaunded themselues to be worshipped for gods vpon earth, euer arrogate so much ynto themselues. What neede wee nowe looke further for Antichrist? He doth euidently reueale him selfe: for heere we haue the aduersarie, *that exalteth himselfe against all that is called God, and that sitteth in the temple of God, shewing himselfe that he is God*, as *S. Paul* prophesieth of him, *2. Thessal. 2. 4.* Let vs see further, what other blasphemies we can finde amongst them?

39 That the virgine *Marie* was conceived without originall sinne, contrarie to *S. Paul*, who saith, that God hath concluded al vnder sin, *Rom. 11. 32. Rom. 3. 23.* all haue sinned: that shee hath no neede of remission of sinnes: that she was not iustified by Christ, being iust from her beginning: neither that shee gaue God thanks for expiation of her sinnes, or praied at any time for remission of her sinnes: *Franciscan friers, Fox. P. 801.* These grieuous blasphemies are confuted by the virgine *Maries* owne mouth: *My soule reioyceth in God my Saviour*. Christ therefore was her saviour: who was so called in no other sense, but because he should saue his people from their sinnes, *Math. 1.*

40 *Cardinal Caietanus* disputing against *Luther*, affirmed that faith was not necessarie to him that receiue the Sacrament. *Fox. P. 845.* A blasphemous vntruth, contrarie to scripture: *For without faith it is impossible to please God. Hebr. 11. 6.* Without the which no seruice of ours can be accepted before him.

41 That wee need not now to go to Iesus Christ, to haue him an intercessor, but to God alone, setting Iesus Christ apart, and so ought we verilie to belecue, affirmed by *D. Bonet* maister of the *Sorbonistes*, disputing with

Francis Rhezius Martyr, ex Crispin. lib. 6. Fox 921.

In the towne of Perth in Scotland, Fryer Spense in his sermon affirmed, 42
that prayer made to Saintes was so necessarie, that without it, there could
bee no hope of saluation to man, *ex regist. Scotia. Fox pag. 1267.* Thus
Christ, we see, is displaced, and thrust out of doores, as whose mediation is
not necessarie, and the idolatrous inuocation of Saints brought in instead
thereof.

That there are some men in this life so iust, that they need no repen- 43
tance, affirmed by the Rhemistes, *Luk. 15. sect. 1.* for so they expound that
place, ver. 7. of men that continue iust and godly, and are not penitent for
their sinnes.

An other calleth marriage a prophanation of holy orders. *Greg. Mar-* 44
tin. discover. cap. 15. sect. 11. Contrarie to the Apostle, who saith, that marri-
age is honourable amongst all men, *Heb. 13.*

Our heartes and inward repentance are open to the Angels and other 45
celestiall spirities in heauen, *Rhemist. Luk. 15. sect. 2.* And thus they blas-
phemously rob God of his honour, in attributing that to creatures, which
is peculiar to his Maiestie: namely to bee a searcher and knower of our
heartes, *1. King. 8. 39.*

That wee may beleue in Saintes, and that it is true of them, as saint 46
Paul sayth, *How can they call on him, on whom they haue not beleued?* *Rom.*
10. 14. So we cannot pray to any Saint in heauen, vnlesse we beleue, and
trust that they can helpe vs, *Rhemist. Rom. 10. sect. 4.* A blasphemie con-
trarie to Scripture, which sayth: yee beleue in God, beleue also in me,
Iohn 14. 1. God onely and his Christ is to be beleued vpon.

That wee neede not maruell, if the image of our Ladie and the like do 47
stranger and greater miracles, then those which Christ himselfe did, *Rhe-*
mist. Iohn 14. sect. 3. A monstrous blasphemie, that images worke stranger
miracles then Christ himselfe.

Catharinus a great papist sayth, that the commandement in the law a- 48
gainst Images, was but temporall, and to continue but till the establisshing
of the New testament, *ex Bellarm. de imaginib. sanctor. lib. 2. cap. 7.*

That there is a religious worshippe properly due vnto Images, yea as 49
they are considered in themselves, *Et non solum ut vicem gerunt exemplaris,*
And not onely, as they represent an other thing. *Bellarm. de imaginib. san-*
ctor. lib. 2. cap. 21. Lo then by these popish doctrine, Images are to bee
worshipped with diuine and religious worship, which the Angels them-
selves refuse, and is onely due vnto God. *Reuelat. 22. 9.*

That euery popish priest is after the order of *Melchisedech*, and that 50
the proper acte of Christes priest-hood, consisteth in the perpetuall offer-
ring of his bodie and blood in the Church: *Rhemist. Heb. 7. sect. 8.* That the
sacrifice of Christ vpon the crosse was not after the order of *Melchisedech*,
but

but after the order of *Aaron*: *Hoskins lib. 1. cap. 13.* What intolerable blasphemie is this, to affirme that euery vile massing priest is after the order of *Melchisedech*, and to denie that Christ vpon the crosse, was in that act a priest of *Melchisedechs* order? And thus shall euery one of their shauelings be more properly a priest, then Christ.

52 In the idolatrous seruice of their Masse, they vter blasphemies in heapes: *Wee beseech thee* (sayth the priest) *receyue this oblation*, and yet they affirme, that it is the verie bodie and bloode of Christ: here then the priest is made a mediator for Christ. And agayne, *Commaunde thou these to be brought by the haundes of the holy Angel into heauen*. But if it be the bodie of Christ, what neede it bee carried by an Angel? *Let the Priest bow him selfe to the host*, saying, *I worship thee, I glorifie thee*. Loe here they worship a peece of bread: *In canon. Missa*. And to conclude, they doubt not to say, that *sacerdos est creator creatoris sui*: That the priest doth make his maker, *lewel respons. ad articul. p. 615.*

53 It is not a sufficient satisfaction to beleue that Christ hath abundantly satisfied for vs, but God also must bee satisfied for our sins by the punishment of our selues, *Concil. Tridentin. sess. 14. can. 13.* A blasphemous assertion, that Christes satisfaction is not sufficient for vs.

54 Men can not bee saued, though they bee predestinate, vnlesse they keepe Gods commandementes, *Rhemist. Act. 27. sect. 3.* By this speech, they seeme to insinuate, that a man predestinate of God, may misse of saluation: which is a blasphemous thought, for Gods eternall decree chaungeth not.

55 The Rhemistes alleadg this saying of *Hierome*, *They follow the lambe, whither soeuer he goeth, if the lambe be in euery place, then they that bee with the lambe, must be euerie where you see*, say they, how that blessed father refused the *Caluinistes* before they were borne: *Rhemist. Apocalyps. 6. sect. 1.* Are not now the papistes I pray you become vibiquitaries them selues? nay worse then vibiquitaries, enclinyng to the opinion of the omnipresence, not onely of the humanity of Christ, but euen of the saines: which is a great blasphemie.

56 That confidence and assurance, that faithfull men haue of their saluation, they call a faithlesse persuation, a most damnable, false illusion and presumption. *Rhemist. Rom. 8. sect. 9.* A fond speciall faith and fiction. *Rom. 4. sect. 9.* yea they most wickedly say, that it is not *fides Apostolorum*, but *fides demoniorum*, not the faith of the Apostles, but the faith of Devils. *1. Corinth. 9. 9.* yet this assurance and persuation of saluation is grounded vpon the Scriptures: as where Saint *Paul* sayth, I am perswaded, or I am sure, that neyther death nor life, &c. shall bee able to remoue vs from the loue of God, *Rom. 8. ver. 38. 39.* And *S. Peter*, *That wee should make our election and calling sure. 2. Pet. 1. 10.*

A dead faith is a true faith, and the same which is called the catholike faith, and in substance al one with that faith that iustificth, *Rhemist. James. 2. sect. 11.* So by this reason, the faith of deuils and iustificing faith shal be all one in substance, for that dead faith, as the apostle sheweth, the deuils them selues may haue, for they belbeue and tremble. *James. 2. 19.* 57

The certaintie of remission of finnes with a sure confidence and trust in Christ, may be found euen amongst schismatickes, heretikes and wicked men. *Coun. Trident. sess. 6. cap. 9.* It appeareth by this, that they vnderstand not, what this sure trust and confidence meaneth, when so vnadvisedlie and grossely they affirme it to be found amongst wicked men. None can be assured of remission of finnes, but these followeth peace of conscience with God: And this peace none can haue but they which are iustified by faith, *Rom. 5. 1.* and none are so iustified but the righteous and faithfull. 58

That the decree & sentence which was pronounced by the high priests & scribes against Christ, was iust and right. *Hosius cont. Brevit. lib. 2.* And that it might & was truly pronounced by *Caiphas*, that Christ was worthy of death: And thus wickedlie they take part with *Ananias* and *Caiphas* against Christ. Some other papistes say, that they erred not in the sentence giuen against Christ: for he was in deepe guiltie of death, hauing taken our finnes vpon him, but the error was in the manner of their proceeding, which was done tumultuously and by suborning of false witnesses: And this (saith *Bellarmin* their great doctor) is *Probabilis sententia*, a very probable opinion, de concilio. *anaphorica. lib. 2. pag. 5.* Yet they speake yet more plainly: *Judas mortaltiter peccasset nisi Christum crucifixisset*: the Jewes had sinned mortally, if they had not crucified Christ. *dist. 13. tit. 10. margin.* 59

Another saith: *Petrus non fide Christi, sed Christum salua fide negauit*: *Peter* denied not the faith of Christ, but his faith saued, hee denied but onely Christ. *Copus. dialog. 1. pag. 52.* Is not here good popish diuinity, that Christ may be denied, without deniall of the faith? 60

The *Rhemistes* affirme, that Christ did penance by fasting, solitarines, and conuersing with beastes. *Mark. 1. sect. 6.* This is great blasphemie, for Christ was free from sinne, & therefore needed no repentance. 61

That *Lazarus* and *Abraham* were both in hell, and not in the kingdome of heaven before Christ. *Rhemist. Luk. 16. sect. 1.* A blasphemie contrarie to scripture, which saith, that the rich man onely was in hell. *ver. 23.* and not that *Lazarus* was in hell. 62

They deny that Christ is *deus*, that is, God of himselfe. *Rhemist. Iohn. 10. sect. 3.* Whereas the scripture speaketh plainly, that, as the father hath life in himselfe, so likewise hath he giuen to the sonne, to haue life in himselfe. *Iohn. 5. 26.* what is it to haue life in himselfe, but to be God in himselfe? 63

The sufferings & passions of the Saintes, dedicated and sanctified in the blood of Christ, haue a forcible satisfactio for the Church & the particular members. 64

but after the order of *Aaron*: *Haskins lib. 1. cap. 13.* What intollerable blasphemie is this, to affirme that euery vile massing priest is after the order of *Melchisedech*, and to denie that Christ vpon the crosse, was in that act a priest of *Melchisedechs* order? And thus shall euery one of their shauelings be more properly a priest, then Christ.

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members thereof and are the accomplishment of the wantes of Christes passions. *Rhemist. Coloss. 1. sect. 4.* An horrible blasphemy against the merite & satisfaction of Christes death, as though it were not sufficient in it selfe to satisfie for all his members, but his wantes must be supplied by the satisfaction of others, contrarie to the scripture, which saith: that Christ by him selfe hath purged our sinnes. *Heb. 1. 3.* therefore not by any other, but sufficiently in his owne person.

65 Bellarmine saith, *Non dubitantur multi esse fideles, qui nondum iustificati nec redempti sunt*: It is not to be doubted, but that there are many faithfull men, which are not yet iustified or redeemed: *de Miss. lib. 2. cap. 22. resp. ad 4. obiect.* yea he saith most blasphemously: *Hominem cum vera fide damnari*: That a man having a true faith, may for al that be condemned: *De baptismo. lib. 1. cap. 4.* Great blasphemies contrarie to scripture, being iustified by faith (saith *S. Paul*) we are at peace with God. *Rom. 5. 1.* And we are saved by faith. *Ephes. 2. 8.* If then faith bringeth peace of conscience and salvation, how then is it possible that with this faith men notwithstanding should be condemned?

66 That we are not formaliter, that is formally iustified by the righteousness of Christ. *Bellarmin. lib. 1. de baptismo. cap. 2. resp. ad argum. 4.* yet *S. Paul* saith, that Christ is our wisdom & righteousness. *1 Cor. 1. 30.* his righteousness, is our righteousness, what is this else but the verie forme, substance and matter of our righteousness?

67 And againe saith he, *sacrificium crucis non efficienter iustificat*: Christes sacrifice vpon the crosse, doth not iustifie as an efficient cause. *de Miss. lib. 2. cap. 4.* Thus Christes death is neither formal nor efficient cause of our iustification with papistes. I pray you then what is it? But the Apostle, I am sure saith otherwise: That Christ hath reconciled vs in the body of his flesh: *Col. 1. 21. 22.* he then that reconcileth, ransometh or redeemeth vs, what is he else but an agent, efficient, & working cause of our redemption & reconciliation?

68 Bellarmine also saith: *Accedente dei gratia vere possumus aliquemodo ex propriis, & ad equalitatem, ac per hoc iuste & ex condigno satisfacere*: By the grace of God, we may make satisfaction truly in some sorte, of our owne, and to a full equalitie, yea iustly and condignly. *de penitent. lib. 4. cap. 7.* A most horrible blasphemie, that man may satisfie God by his owne proper workes, fully, according to the exact rule of iustice, *Iob* saith contrary, That man can not aunswere God one thing of a thousand. *Iob 9. 3.* Neither is this blasphemie much qualified, by saying, that wee may satisfie by grace: For these two, Gods grace, and our satisfactorie workes cannot stand together, as *S. Paul* sheweth: If it be of grace, it is no more of workes; for then grace were no more grace: but if it be of workes, it is no more of grace, for then workes were no more workes. *Rom. 11. 6.* Our salvation then can not be of grace and workes together, for the one

one excludeth the other. And I pray you to what purpose died Christ, if men receive grace so fully to satisfie for themselves? If righteousness be by the lawe. (saith the Apostle) Christ died without cause, *Galath. 2. 21*. And euen this righteousness of the Law was also of the grace & gift of God, for the Lawe is holy, iust and good, *Rom. 7. 12*. And euerie good gift is of God, *1am. 1. 17*. Wherefore to say, that men by working well euen of the grace and the gift of God, is iustified, is to make the death of Christ needlesse and in vaine. What greater blasphemie then, can be uttered by any heretikes in the world, then this?

Now in the last place commeth in wicked blasphemous frier *Tecoll*, the Popes pardoner: who made his proclamations openly in the Churches to the people in this sort, Although a man had laine with our Ladie the mother of Christ, and had begotten her with childe, yet were he able by the Popes power to pardon the fault. *Sleidan. lib. 13.*

Vnto these blasphemies afore rehearsed, we may adioyne such like popish stufte, out of their Ladie Psalter, which was compiled by no small person among them, but euen by that Seraphicall doctor of theirs *Bonauenture* a Cardinall of Rome, who liued *Ann. 1170.* and was Canonized for a Saint, by Pope *Sixtus*, the 4. *ann. 1482.* In this blasphemous Psalter, such psalmes as the prophet *Dauid* endited to the honor of God, are applied by the foresaid Doctor to the praise of his Ladie. And therefore he in diuerse psalmes in steed of the name of the Lord, hath put in the name of our Ladie. Some fewe examples it shall not be amisse to see.

Psal. 4. Benedicta sis domina in aeternum, & maiestas tua in seculum, glorificata eam omnes gentes: Blessed be thou o Ladie for euer, and thy maiestie for euer and euer, glorifie her all nations of the earth.

7 Domina mea in te speravi, de inimicis meis libera me domina: O my Ladie in thee do I put my trust, deliuer me from mine enemies o Ladie.

31 Misericordia illius nostrorum auferat multitudinem peccatorum: Her mercie take from vs, the multitude of our finnes.

13 Vsq; qua domina obliuisceris me, & non liberas me in die tribulationis? How long dost thou forget me o Lady, & dost not deliuer me in the day of trouble?

25 Ad te domina leuani animam, non preualeant aduersum me laquei mortis, ductrix mea esto ad patriam: To thee o Ladie, doe I lift vp my soule, let not the snares of death preuaile against me, be thou my guide vnto my heauenlie countrie.

26 Iudicia domina: Judge me o Ladie.

31 In te domina speravi, non confundar in aeternum: in manu tua domina commendo spiritum meum. In thee o Ladie doe I put my trust let me not be confounded for euer into thy handes (o Lady) I commend my spirit.

91 Qui habitat in adiutorio matris dei, in protectione ipsius commorabitur: Who so dwelleth in the helpe of the mother of God, shall dwell

- dwelt in the shadow of her protection.
- 78 *110 Dominus dicit domine nostra; Sede mater mea a dextris meis: The Lord said to our Ladie, Sit hebe my mother on my right hand.*
- 79 *119 Misericordia tua plena est terra: The whole earth is full of thy mercies.*
- 80 *127 Nisi domina edificauerit domum cordis nostri, non permanebit edificium eius: Excepte our Ladie shall builde the house of our heart, the building thereof shall not continue.*
- 81 *Exulta totum genus humanum, quia talis dedit mediatrix: Dominus Deus tuus: Reioice, o all mankind, because the Lord thy God hath giuen vnto thee such a mediatrix.*
- 82 *O benedicta, in manib. tuis reposita est nostra salus: O thou blessed, in thy handes is laid vp our saluation.*
- 83 *In nomine tuo omne genua flectatur caelestium, &c. In thy name let euerie knee bend, in heauen, in earth, and hell.*
- 84 *Quemadmodum infans sine nutrice non potest vivere, ita nec sine domina nostra posses habere salutem: Like as the infant can not liue without a nurse, so neither canst thou haue saluation without our Ladie.*

Many such like blasphemies are contained in that Idolatrous and blasphemous psalter: for what greater blasphemie can there be, then to ascribe vnto a creature the titles, and honor due & proper vnto God onely? As that she is our mediatrix, taketh away our sins, edifieth our heartes, filleth al the earth with her mercies, sitteth at the right hand of God, that wee are to trust in her, that she is to be glorified, and all thinges to bowe the knee vnto her: How farre are they nowe from making a God of their Ladie? And thus they doe most presumptuously rob God of his honor, who will not giue his glorie to another.

Great store of such like blasphemies are euerywhere to be founde in popish treatises: my purpose is not to bring them al into the readers view, it were too long a peece of worke, and I thinke, needeleffe: neither doe I in this booke promise or professe so much: but my intendment is onely in euerie place to giue the Christian Reader a taste, of the bitter and sower fruites of poperie. By this blacke, beadrol of blasphemies here rehearsed, it is no hard matter to gesse, of what spirite they are, from whom they proceede, and what manner of religion that is, which is fraught with such stuffe. *No man* (saith *S. Paul*) *speaking by the spirit of God* *calletb Iesus execrable.* 1. *Corinth.* 12. 3. If they therefore had the spirite of God, as they boalt, they would not in such sort as they do, with such vile termes deprauie the holy scriptures, nor so extenuate the precious death of Christ, adding other helpes, and supplies thereunto, nor so defile that onely propitiatorie sacrifice, which was once offered vpon the crosse, by foisting an other in the place thereof, namely that abominable Idol of the masse, which

which they most blasphemously affirme to be the proper acte of Christes priesthood, yea more proper, then the offering vp of him self vpo the crosse. Doe not these gricuous blasphemies now, which they vtter, rebound vpo Christ, and tend to his dishonor? What then is this else, but to call Iesus execrable? Goe to then ye papistes: I wil say vnto you, as *Augustine* sometime requited *Iulian* the pelagian heretike: *Nunc ergo, ne tui stomachi sol- lis indigesta maledictorum cruditate rumpatur, in hunc ename, si audes, calu- niosas tuas vanitates, cont. Iulian. lib. 2.* Now therefore, lest this filthie wind- bagge of thy stomacke should burst with the rawe & vndigested humor of such wicked speech, empty now thy stomacke, & vomite thy deceitful and peruerse vanities vpon him if thou dare. If ye will not cease thus to cast vp & bewray your blasphemous thoughtes, know yee, that ye blaspheme not man, but ye haue opened your mouth against Iesus himsele. And let this suffice for this part.

Popish assertions flat contrarie to scripture.

THe Rhemistes reprocue *Caluine*, for affirming, Christian mens children to be holy from their mothers wombe. *Annot. Rom. 5. sect. 8.* Whereas notwithstanding the Apostle himsele calleth them holy. *1. Corin. 7. vers. 14.* Not, that they are not guiltie of originall sinne, but be- cause they are comprised in Gods couenant, and haue right to be baptized.

Nothing done by concupiscence without the consent of wil, can make a man guiltie before God, neither can the motions of the fleshe in a iust man any whit defile the operations of the spirite, but make them often more meritorious. *Rhemist. Rom. 7. sect. 9.* flat opposite to *S. Paul.* I doe not the good thing, which I would, but the euill, which I would not, that doe I, *Rom. 7. vers. 9.* And in the 17. verse. Now then, it is no more I that doe it, but sinne that dwelleth in me. Here *S. Paul* calleth the motions or desire of the flesh, yea without consent of his wil, euill, and giueth it the name of sinne. How then doth not that, which is euill and sinfull, make vs guiltie before God, and defile the operations of the spirite?

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upon this point for which greater blasphemy can there be, then to ascribe vnto a creature the titles, and honor due & proper vnto God onely? As that she is our mediatrix, taketh away our sins, edifieth our heartes, filleth al the earth with her mercies, sitteth at the right hand of God, that wee are to trust in her, that she is to be glorified, and all thinges to bowe the knee vnto her: How farre are they nowe from making a God of their Ladie? And thus they doe most presumptuously rob God of his honor, who will not giue his glorie to another.

Great store of such like blasphemies are euery where to be founde in popish treatises: my purpose is not to bring them al into the readers view, it were too long a peece of worke, and I thinke, needlesse: neither doe I in this booke promise or professe so much: but my intendment is onely in euerie place to giue the Christian Reader a taste, of the bitter and sower fruites of poperie. By this blacke, beadrol of blasphemies here rehearsed, it is no hard matter to gesse, of what spirite they are, from whom they proceede, and what manner of religion that is, which is fraught with such stufte. *No man* (saith S. Paul) *speaking by the spirit of God calleth Iesu execrable. 1. Corin. 12. 5.* If they therefore had the spirite of God, as they boast, they would not in such sort as they do, with such vile termes depraue the holy scriptures: nor so extenuate the precious death of Christ, adding other helpes, and supplies thereunto, nor so defile that onely propitiatorie sacrifice, which was once offered vpon the crosse, by foisting an other in the place thereof, namely that abominable Idoll of the masse, which

thou was killed, *Reuelat. 5. sect. 9.* Christ therefore in respect of his passion did fully deserue all that glorie, which hee hath obtayned for vs: but there is no desert, where there is not a proportion betweene the labour and the reward: yet wee affirme not, that Christ merited for him selfe, for his owne glorification was due vnto him, before the worlde was. *Iohn 17. 5.*

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Whereas the Apostle saith, the gift of God is eternall life, *Rom. 6. 23.* 7 The Rhemists take vpon them to correct the Apostles wordes saying, thus: *The sequele of speech required, that as he said, Death or damnation is the stipend of sinne, so life euermlasting is the stipend of iustice, and so it is.* *Rhemist. Rom. 6. sect. 8.* What can be more contrarie to the Apostle then this? Life euermlasting, saith he, is the gift of God: Nay, say they, it is as properlie the stipend of righteousness, as damnation is the stipend of sinne: but the Apostles declination from that sequele sheweth the contrarie.

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That the force and efficacie of common prayer dependeth not vpon the peoples 12 understanding, hearing or knowledge: and that the infant, idiote, and vlearned man taketh no lesse fruite of diuine office, than any other, *Rhemist. 14. sect. 10.* And therefore it is not repugnant to saint Paul to pray in the latine (that is an vnknown) tongue, *ibid. sect. 13.* Yet in trueth, *S. Paul* flatly condemneth the vsing of an vnknown tongue, in publike prayers, and thankes-giuing: Hee, that occupieth the roome of the vlearned, can not say Amen, at thy giuing of thankes, seeing hee knoweth not what thou saiest, for thou verily giuest thankes well, but the other is not edified: And it followeth verse 19. I had rather in the Church speake five wordes with mine understanding, than I might instruct others, then ten thousand wordes in a strange tongue. What could haue beene spoken more plainly against the vse of an vnknown and vn-edifying tongue in the Church?

That man hath a proper freedome and motion in his thoughtes, & do- 13 ings, and all is not to be referred vnto God, *1. Corinth. 3. sect. 2. Rhemist.* That:

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that man was neuer without free will, but it is made onely more free by grace, *Rhemist. Iohn 2. sect. 2.* That the Gentiles doe beleue by their free will, *Act. 13. 2.* All this is flat opposite to scripture, Which saith, wee are not able to thinke a good thought of our selues, *2. Corintb. 3. 5.* And that God worketh in vs both the will and the deed: *Philipp. 2. 13.*

- 14 That wee are not formally made iust by the righteousness of Christ imputed vnto vs, but by a iustice inherent and resiant in vs. *Concil. Trident. sess. 6. can. 16. Rhemist. Rom. 2. sect. 4.* yea they condemne it as hereticall to say, that a man hath no iustice of his owne (to be iustified by) but the iustice onely of Christ, *Rhemist. Philipp. 3. sect. 3.* And yet St Paul sayth thus in plaine termes, *That I might be found in him, not having mine owne righteousness, which is of the lawe, but that, which is through the faith of Christ, ouer the righteousness, which is of God through faith. Philip. 2. 9.* Here the Apostle refuseth his owne inherent righteousness, and cleaueth onely to the imputatiue iustice of Christ, to bee iustified by: though wee denie not an inherent righteousness in the faithfull, but imperfect, not a meanes of their iustification before God, but the fruites thereof: and is no other, but that which we call Sanctification.

- 15 They doe set vp Idols or images to bee adored, and attribute vnto them religious worship, contrarie to the scripture: *Children keepe your selues from Idols, 1. Iohn. 5. 4.* They doe vsually answer, that the Apostle speaketh of heathenish Idolles, not of theirs, which are Images, not Idols. Answ. The scripture indifferently vseth both the greeke word *εἰδωλον*, which is translated *simulachrum*, an Idoll; & the other word *εἰκων*, *Imago*, an image; *Rom. 1. 23.* So that both Idolles and Images, are by the Scripture condemned.

- 16 The Apostle sayth, that Christ hath appeared but once to put away sinne by the sacrifice of himselfe. *Hebr. 9. 26.* and that hee hath but offered one sacrifice for finnes, *10. 12.* Yet they doubt not to say, that Christ is dayly offered in sacrifice, in their Masse: contrarie to the scripture, which sayth, Hee neede not to offer himselfe often. *Heb. 9. 25.*

- 17 That all finnes whatsoever may bee remitted by penance, euen apostasie, and wilfull forsaking of the truth, *Rhemist. Heb. 10. sect. 11.* And yet our Saviour Christ sayth, that blasphemie against the holy Ghost shall neuer be forgiven, *Mat. 12. 32.*

- 18 St. Iohn sayth, hereby shall ye knowe the spirite of God: every spirite, that confesseth, that Iesus Christ is come in the flesh, is of God: *1. Iohn 4. 2.* Here the Apostle giueth a generall note for all times, to discerne false doctrine by: But the Rhemistes contrariwise affirme: *That this marke will not serue for all times, nor in case of other false doctrines, but that it was then a necessarie note, Rhemist. in hunc locum.*

- 19 That it is possible to keepe the law and commandementes of God in this

this life, *Rhemist. R. p. 2. sect. 4.* But our Saviour teacheth vs to say, we are vnprofitable seruantes, when we haue done all that is commaunded vs. *Luke. 17. 10.*

They minister the Sacrament onely in one kinde to the people, where- in their practise impugneth the institution of Christ, who gaue both bread and wine at his last supper: And saint *Paul* also rehearsing the institution, sayth, *1. Corin. 11. 25.* After the same maner also he tooke the cuppe: Where it is to bee noted, that *S. Paul* writeth to the whole Church of the *Corinthians* both the pastors and the people, prescribing an yniforme order for them all in receyuing the Lords supper.

That there remayneth in the children of God an awe and feare of God, and his iudgementes, with mistrust and feare of hell and damnation, *Rhemist. 1. Iohn 4. sect. 6.* But the Apostle saith, There is no feare in loue, but perfect loue thrusteth out feare, and maketh vs to haue confidence in the day of iudgement. *1. Iohn 4. ver. 17. 18.* Where loue is then, there remayneth no hellish feare: where confidence is, there can be no mistrust, but such a feare as is ioyned with loue and hope.

That it is not vnlawfull by Moses law, for the vncle or Auntes husband to marrie his niece. *Bellarmin. de matrim. cap. 27.* Yet it is by name prohibited that the Nephew should marrie his Aunt, the sister of his father or of his mother, *Leuit. 18. 12. 13.* The like reason is of both.

The Scripture saith, that Christ is the rocke, *1. Corin. 10. 4.* and that there can be no other foundation of the Church but Iesus Christ, *1. Corin. 3. 11.* yet they say, that *Peter* is the rocke, and that Christ founded and built his Church vpon *Peter*, *Rhemist. Mat. 16. sect. 8.*

The scripture saith, that of the day and houre of Christes comming to iudgement, no man knoweth, neither the Angels of heauen, nor the Son of man, as he is man, *Mark. 13. 32.* But the papistes are bolde to assigne the verie day of his comming, iust 45. daies after the death of their Antichrist, who shall raigne, as they imagine, 3 yeares and a halfe before the comming of Christ, *Bellarmin. de Rom. pontific. lib. 3. cap. 9.* And thus blasphemously they take vpon them to know more then either the Angels know, or Christ himselfe as he is man.

The scripture saith, when we haue done all that is commaunded vs, wee haue done but that which was our duetie to doe. *Luke 17. 10.* Yet *Bellarmin* cleane contrary, and that most blasphemously affirmeth: *Possumus facere plusquam debemus, si consideremus legem nobis a deo impostam, & proinde possumus facere plus, quam reuera facere tenemur, lib. 2. de Monachis cap. 13.* Wee may, or are able to do more then we ought, if wee consider the lawe imposed vpon vs from God, and therefore we may do more then indeede wee are bound to doe: A great blasphemie ioyned with a notorious vntruth,

- 26 They denie that the sacramentes are seales of the promises of God, *Bellarmin. de sacram. lib. 1. cap. 17.* And yet S. Paul doubteth not to call circumcision, which was a sacrament of the lawe, the seale of the righteousness of faith: *Rom. 4. 11.*
- 27 Whereas Christ in the institution of the sacrament, said, after the giuing of the bread, onely, *Take ye, eate ye*, but after he had giuen the cup, he said, *Drinke ye all of this*, *Math. 26. 26. 27.* They nothing doubt to affirme, but that Christ said as well, after the deliuering of the bread, *Eate ye all of this*: which they haue (say they) by Apostolike tradition: as he said, after the cup deliuered, *Drinke ye all of this*. And contrariwise they also affirme, that Christ said onely once, *Hoc facite*, do this, and that was after he had giuen the bread: whereas S. Paul notwithstanding rehearsing the institution of Christ, doth twise repeate these wordes, *Hoc facite*, both after the bread, and after the cup, as hauing bene twise vsed of Christ in the institution: *1. Corinth. 10. 24. 25.* *Bellarmin. de sacram. Eucharist. lib. 4. cap. 23.* And thus they will make Christ to speake that, which the scripture saith not he spake, only following blind tradition: & they wil denie Christ to haue vttered that which the Apostle notwithstanding witnesseth, was spoken by him.
- 28 That all Christians are not priestes alike before God, but some more properly priestes then other: *Rhemist. Apocal. 1. sect. 5.* Whereas the scripture speaketh indifferently of all the faithfull: *Hebath made vs Kinges and priestes to God his Father*, *Apocal. 1. 6.* For although there be a difference of orders amongst men, some are teachers, some to be taught, some pastors, some sheepe: yet this word *priest*, sacrificers or priests, is indifferently giue to al Christians, & in this sense, none before God are more properlie priestes, then others, but all alike, & Christ Iesus an high priest for vs all.
- 29 In the Idolatrous sacrifice of the Masse, they affirme and practise many thinges contrarie to scripture, 1. The scripture maketh this notable difference betweene the priestes of the lawe, and of the gospell, that among them there were many, because they were forbidden by death to endure: but Christ, because he dieth not, but liueth euer, hath an ynchaungeable priesthoode: *Heb. 7. 23. 24.* Yet the papistes affirme that all their massing priestes are of *Melchisedeckes* order: and so contrary to the scriptures, they bring in a multitude of priests into the Gospell, as there was in the law.
- 30 2. The scripture saith, *Where the remission of these thinges is, there is no more offering for sin*: *Heb. 10. 18.* But they teach, that their Masse is a sacrifice propitiatorie both for the quicke and the dead: as though remission of sinnes were not already obtained by the oblation of Christ.
- 31 3. Also the scripture saith, *Without shedding of blood is no remission*. *Heb. 9. 22.* how then can their sacrifice giue remission of sins, as they affirme, where there is no effusion or shedding of blood? for they cal it the vnbloody sacrifice, *Bellarmin. de miss. lib. 1. cap. 25.*

Their doctrine and superstitious use of priuate masses, where the priest receyueth alone, the people onely gazing and looking vpon him, neither eating, nor drinking, as altogether repugnant to the vse and doctrine of the Apostles: as Saint Paul witnesseth: *Wee that are many are one bread, and one body, in as much as wee are all partakers of one bread.* 1. Corinib. 11. 17. There ought to bee therefore many at the communion, which are made partakers of one bread.

They affirme that it is a necessarie thing to receyue the communion fasting: *Bellarmin. de miss. lib. 2. cap. 1. 4.* But the Apostle seeth no such necessitie in it, giuing libertie vnto those, that can not endure to fast, to eat at home before. 1. Cor. 11. 34. yet abstinence for them that are able, is conuenient.

That it is lawful for the parties married to be dismissed each from other, for diuerse causes beside fornication, as for heresie, for auoiding of offence, for the vow of continencie, *Bellarmin. de matrim. lib. 1. cap. 1. 4.* yet our Sauour Christes words are plaine to the contrary, *Who soeuer doth put away his wife, except it be for fornication, causeth her to commit adultery.* Math. 5. 32.

That the coupling in marriage, of a faithfull partie with an infidel, is not onely, illicitum, but irritum, it not onely vnlawfull to be made, but being made is voide, *Bellarmin. de matrim. lib. 1. cap. 23.* S. Paul teacheth the contrary, *The woman, that hath to her husband an infidel, if he consent to dwell with her, let her not put him away.* 1. Corinib. 7. 13. The marriage therefore of such is not in respect of the vnbeleeuers infidelitie, if there be no other cause, actually void. Though we grant & acknowledge also with S. Paul, that it is not lawful for the faithful to match in marriage with an infidel, 2. Cor. 6. 14.

That it is not against the law of nature, for a man to marry his brothers wife, neither that it is simplicie prohibited in the law of Moses, but that in some cases it may be dispensed withal, *Caietan. & Bellarmin. de matrim. lib. 1. cap. 27.* But Iohn Baptist the best expounder of the lawe, openly reproued Herod, saying, *It is not lawfull for thee to haue thy brothers wife.* Math. 14. Mar. 6. It is a generall reproofe, without any exception or limitation at all.

That we are not iustified onely by faith: yea they say that workes are more principal then faith in the matter of iustification, *Rhemist. Iam. 2. sect. 7.* Flat contrary to the doctrine of the Apostle: *Therefore we hold that a man is iustified by faith, without the workes of the law.* Rom. 3. 28. Workes are so far, from being more principall then faith, that they haue not to doe at all, in the matter of iustification, before God.

That some finnes are veniall & pardonable of their owne nature, & not worthy of damnation. *Rhemist. Rom. 1. sect. 1. 1.* Whereas, the Apostle sayth, *that the stipend of sinne is death,* speaking generally of all sinne, Rom. 6. 23. yet both great & small finnes are not onely pardonable, but indeed clearly remitted and pardoned by grace in Christ vnto the faithfull and beleeuers which repent, and study to amend.


39 The law by Christ, say they, is *Administratio vite effectus*, is made the ministration of life. *Andrad. lib. 5.* And they call it *verbum fidei*, the word of faith. *Trident. Concil. sess. 6. cap. 7.* But *S. Paule* calleth it a *killing letter & ministerie of condemnation. 2. Corin. 3. 6. 9.* And that it serueth but as a schoole-maister to bring vs to Christ, *Galath. 3. 24.* And he saith flatly, that the law is not of faith. *Galath. 3. 12.* How then dare they call it the worde of faith? vnlesse they list to play with an equiuocation of the worde contrarie to the Apostles meaning.

40 But it were too long to rehearse all their opinions, which they maintaine contrarie to scripture: such in a manner are all which they houlde, wherein they dissent from vs. Let these therefore suffice, for example sake, which we haue seene, and for the rest wee will take their owne confession: who doe not denie, but that they hold diuerse opinions, which are not grounded nor gathered out of scripture, as *Gabriel Biel* confesseth of transubstantiation: *Non inuenitur in canone biblia expressum*: It is not found expressed in the canon of the bible, *Isaia. 40.* Likewise *Siluester Prierias*, *Indulgentia auctoritate scripturæ non tenet uere nobis*: Pardons or indulgences are not known vnto vs by authority of scripture. *lib. com. Luth. Bellarmine* also graunteth, that single life is not imposed vpon ministers by the word of God, there being no precept, neither in the old or new testamēt that forbiddeth ministers to marrie: *De clericis lib. 1. cap. 18.* Again in an other case he confesseth, that *Matrimonium inter fidelem & infidelē, non est iure diuino irritum*: That marriage betweene a beleuor & an infidel is not void or frustrate by the law of God: & yet the papists generally hold the contrary, *De matrimonio lib. 1. cap. 23.* And many other such like opinions they haue, which in their iudgment are not found in scripture, but as we thinke, & are able to proue, are cōtrary to scripture: in so much, that it is a cōmon saying of their schoole-diuiues: *Thū wold I say, & thū wold I hold being in schooloz: but yet, (be it spoken here amongst our selues) It cannot be so proued by the holy scriptures*: *Ex Paralipom. Abbat. Vrspergens.* *Bellarmino* also concerning the adoration of Images, saith, that in a sermon before the people it is not safe to affirme, that images are to be adored, *Cultu latroia*, with religious worship: *de sanctoz. imaginib. lib. 2. cap. 22.* and yet he graunteth that concerning the matter it selfe, it may be admitted, that images after a sorte and impropertie may haue that kinde of worship. *cap. 23.* Is not this now an holy religion, that in corners & secretly whispereth one thing as in the care, and publikelie maintaineth and teacheth an other?

To conclude then this place with that saying of *Bernard*, as he said of certaine superstitious orders of monkes: *An regulam concordat euangelio, uel apostolus alioquin regula non est regula, quia non recta*: Doeth not your rule agree with the gospell, or the Apostle? then is it no rule because it is not right, *Apolog. Bernard.* so may I say of this popish religion, if it agree not

to the gospel: *Non est religio, quia non recta*, It is no religion, because it is not right. But if they shall say vnto vs, that their profession is agreeable to the worde of God, not that, which wee haue written, but to the vnwritten word, which are their traditions: I will shape them an answer againe out of *Bernardes* wordes: *Qui vos audit (inquit Christus) me audit, ac si diceret, Iudicium meum inter obediētes, & contemnentē, non de mea secreta traditione, sed de vestra publica prädicatione pendeat*: He that heareth you, (saith Christ) heareth me, as if he should haue said: I will iudge betweene obedient hearers, and contemners, not by my secrette tradition, but by your publike preaching. *Epist. 77.* How is it the, that our aduersaries doe flie from the writings and preachings of the Apostles, to secret and vncertaine traditions, which (they imagine) were giuen by Christ? And here shall be an ende allo of this part.

Heresies maintained and defended by papistes.

 **V**r purpose is here, as in the rest, to cleere and discharge both our selues and our cause, of and from those foule and false accusations of heresie, which our aduersaries doe blaspheme vs withal. The Rhemistes most wickedly match Calvinistes and Anabaptistes together. *1. Tim. 1. sect. 4.* they maliciously cal the sectes of protestantes the idolatrie of this time, *Rom. 1. sect. 10.* Whereas it is well knowen to all the world, that we worship no images or Idols, as they doe, yea most wretchedlie they say, we passe all heretikes that euer were. *Hebr. 13. sect. 3.* *Bellarmino* objecteth 20. seuerall heresies against vs, *Lib. 4. de notis eccles. cap. 9.*

Wee wil then this doe: first examine those pointes particularlie, which they object for heresie: and this being done, we will afterward requite them with as many hereticall opinions, as they haue inuented against vs, but more iustlie, and with a great deale more trueth.

The first heresie, which the Iesuice objecteth against vs, is of the Simoni-
nians, and heretikes called *Eunomiani*. The Simonians held opinion, that they were saued only by the grace of *Simon* their sectmaister, whom they made their Christ and saujour. The *Eunomiani* taught that no sines could hurt them if they had faith: Such also, saith he, are the heretikes of this time, that would be iustified onely by faith. We aunswere, who seeth not with what impudencie, these thinges are objected against vs? The Simonians said, they were saued by the grace of *Simon*: we by the grace of Christ: is it all one with papistes to be saued by *Simon's* grace, and by the grace of Christ? their heresie therefore was condemned, not because they

ascribed all to grace, but in that blasphemously they set up *Simon* to be their sauiour. The Eunomians were such enemies to good workes, as *Augustine* testifieth, that they affirmed: *Quod nihil homini obesset quorumlibet perpetratio peccatorum*: That the committing of the most heynous finnes could not hurt a man, *Heres. 54*. But God be thanked, we are not enemies to good workes: for we hold them to be necessarie, and without them it is impossible to be saued: for a lively faith cannot be void of good workes: yet by them we are not iustified before God, neither in part, nor in whole. And if therefore they condemne vs as heretikes, because we affirme iustification by faith onely, let *Augustine* also go in the number of heretikes: *Nostre fides (inquit) iustos ab iniustis non operum, sed ipsa fidei lege discernit. cont. 2. epist. Pelagian. lib. 3. cap. 6*. The righteous are discerned from the vn-righteous by the lawe of faith, not of workes. *Abraham non merito sui, tanquam ex operib. sed Dei gratia fide iustificatus est: Abraham* was not iustified by any merite of his owne, as by his workes, but by the grace of God through faith. *lib. 2. exposition. in Roman. cap. 20. 21*.

2 *Florinus* the heretike affirmed, that God was the author of sinne: this heresie *Bellarmino* chargeth *Caluine* withall, because he writeth thus, that they, which contemne the word of God, *Their owne wickednes is the cause thereof: Sed in hanc prauitatem a Deo addicti sunt*: But they are adiudged, or addicted vnto this wickednes by the appointment of God. *Ans. 1. Augustine* reporteth not this to haue bene the heresie of *Florinus*, but another, that he should hold: *Deū malas naturas creasse*: That God had created things euil by nature: *Heres. 66*. 2. We affirme also with *Caluin*, that men fall into sin not by Gods bare sufferance or permission onely, but by the iust decree & iudgmēt of God: & so the scripture saith, that God hardened *Pharao* his heart: *Deus indurauit cor Pharaonis per iustū iudicium, & ipse Pharao per liberum arbitrium*: God hardened *Pharao*s heart by his iust iudgment, & *Pharao* hardened it himselfe by his owne free wil vnto euil, *de grat. & liber. arbit. cap. 23*. And in another place treating of those wordes of *Dauid* concerning *Shemei*, the Lord hath bid him curse *Dauid*: *2. Sam. 16. 10*. he writeth thus: *Non iubendo dixit, ubi obedientia laudaretur, sed quod eius voluntas ē proprio suo vitio malā, in hoc peccatum iudicio suo iusto & occulto inclinauit*: Not that God commaunded him to curse, for then his obedience were to be commended but because God by his secret and iust iudgment, did lead his inclined will (being euil of it selfe) vnto this sinne: If *Caluine* now be counted an heretike for so saying, let the scripture be blamed, that teacheth him so to speake: and let *Augustine* also take part with him.

3 Thirdly he objecteth the heresie, which is ascribed to *Origen*, that *Adam* vtterly lost the image of God by his fall, according to the which he was created. So *Caluine* affirmeth (saith he): *Per peccatum hominis oblitterata esse celestem imaginem*: That by the sin of man, the heavenly image was blot-

ted out. Ans. 1. *Caluine* saith not, that the image of God was altogether lost & perished in man, but that it was corrupted onely & depraved: as *St. Paul* saith, *Be renewed in the spirit of your mindes, Ephes. 4. 23.* shewing that the very purest part of our nature was corrupted. 2. *Augustine* goeth further then *Caluine*: *Natura tota fuit per liberum arbitrium vitiosa*: Nature was wholly corrupted by mans free will, *tract. in Iohan. 87. Homo non peccauit in parte aliqua. sed tota, qua conditus est, natura deliquit*: Man offended not in any one part, but in his whole nature, wherein he was created, he sinned: *Vitioso ergo libero arbitrio totus homo vitiosus est*: Free will being therefore corrupted, man wholly, or in euery part became corrupt. *Hypog. lib. sen. articul. 3.*

Fourthly *Bellarmino* obiectioneth the heresie of the *Pepuzianes*, who do permit women to be priestes: So *Luther* teacheth (saith he) that a woman or a boy may as well absolue in the sacrament of penance as a Bishop or a priest. And now in England saith he, a certaine woman is the *Caluinist* chiefe bishop: speaking thus in contempt of our gracions Soueraigne.

Ans. 1. *Luther* is belied by the *Iesuite*, he saith onely, that where a priest cannot be had, there a Christian man or woman may stand in as good stead: but he maketh no mention of boies. *Fox pag. 1281. articul. 13.* condemned by *Leo the x.* By this we may see what small credit is to be giuen vnto the *Iesuite*, in citing & quoting the opinions or sayings of protestants. 2. We acknowledge no sacrament of penance, and therefore whatsoever *Luther* thought of that sacrament, it is no matter to vs. But the other is a foule lie, and a monstrous slander vttered of our Prince: for her Maiessty doth not take vpon her any part of the pastoral office of Bishops or other ministers: She neither handleth the word nor sacramentes, nor exerciseth ecclesiasticall discipline, nor ordaineth ministers, neither doth any thing else properlie incident to the office of ecclesiasticall persons. The Church of England doth giue vnto her that lawfull power, that Christian princes alwaies had: as to ordaine & constitute ecclesiasticall lawes, to see that ecclesiasticall persons do faithfully execute their office and charge, and to prouide for the encrease and establishment of true religion.

3. They might here haue remembred them selues, how that sometime in deede, a woman was their chiefe Bishop, *Dame Ione* by name, that sat 2. yeares in the popes chaire at Rome, though for shame, and yet without shame they denie so manifest and plaine a storie. 4. yea they them selues are the heretikes, that allow women to execute the office of Ministers: for in a case of necessitie, as they call it, they hold it lawfull for lay men, and women, yea heretikes and infidels to baptize, and consequentlie in Baptisme to giue remission of finnes: wherein they goe further then euer *Luther* did, who alloweth Christians onely and faithfull men or women to supplie the want and absence of the priest or minister, not heretikes or infidels: the *Iesuite* therefore might heere haue plucked

Concil.
Floren.

himselfe by the nose, who so affirmeth, and not haue twitted, or cast an o-
ther in the teeth with that heresie, which hee himselfe mayntayneth: *Bel-
larm. de baptis. lib. 1. cap. 7.*

- 5 In the fift place hee obiecteth the heresie of *Proclaw*, who affirmed, that
concupiscence verily was sinne, and that sinne did raigne in those that
were borne anew.

Ans. First that sinne reigneth in the faithfull that are regenerate we, vt-
terly denie, being so taught by *S. Paul, Rom. 6. 12.* Secondly that sinne not-
withstanding remaineth in the regenerate, & that the concupiscence or lust
of the flesh euen in them is sinne, wee learne out of the same Apostle, who
doubteth not to call Lust sinne: *I knew not sinne, but by the law:* and present-
ly he sheweth, what sinne hee speaketh of, *I had not known lust, except the
law had said, thou shalt not lust, Rom. 7. 7.* likewise ver. 14. 17. 20. of the same
chapter, he giueth it the name of sinne. So Augustine calleth concupis-
cence, *Per peccatum accidens malum*, an euill brought in by sinne: *Hypo-
gnost. articul. 4.* And againe, *Aduersus libidinem si certas, malum est:* this is a
signe that concupiscence is euill, because we strue against it, *cont. Iulian.
lib. 3. chap. 21.* To affirme then, that concupiscence is sinne, and properly
euill of it selfe, is by Saint Pauls rule no heresie.

- 6 In the next place, hee compareth vs to the *Novatians*, who denied
that the Church had any power to reconcile men vnto God but onely by
baptisme: Such are wee, he saith, because wee take away the Sacrament
of penance.

Ans. First the *Novatians* denied recouerie or forgiuenesse of sinnes,
to those that fell after baptisme: But wee affirme no such thing, holding
no sinne to be irremissible, but blasphemie against the spirite, according
to the scripture: and that it is neuer too late for men, while they liue here
vpon earth, to repent them of their sinne, and returne vnto God: all this
wee graunt, and yet acknowledge no sacrament of penance.

Secondly, if we are therefore heretikes because we refuse the popish sa-
craments of confirmation and penance, receiuing onely two, the sacra-
ments of Baptisme and the Lords supper: let *Augustine* beare vs com-
panie, who acknowledgeth no more, *Dormiente Adam fit Eua de latere,
sic de Christi latere effluebant aqua & sanguis sacramenta, quib. firmatur eccle-
sia.* While Adam slept Eua was made out of his side, so out of Christes side
issued water & blood, the sacraments, whereby the Church is established.

- 7 In the 7. place *Bellarmino* obiecteth the heresie of the *Subellianes*, which
affirme one person onely to be in God, and not three: of this opinion was
Michael Seruetus, saith he. Ans. True it is, that this impious wretch *Ser-
uetus* for this, and such like heresies, was worthily put to death at *Geneua.* Is
it not then great impudencie, for the Iesuite to vpbayde vs with those
heresies, which he himselfe knoweth, are condemned by vs, and iudged
worthy

worthie of death? So diuerse amongst them, haue bene discried of heresie, yea diuerse of their pope-holy fathers: *Marcellinus* sacrificed to Idols, *Liberinus* subscribed to the Arians: *Honorius* 2. was a Monothelite: *Siluester* the 2. a Magitian, and Necromancer: *Iohannes* the 22. affirmed, that the soules of the dead see not God before the resurrection. These and diuerse heresies haue bene found, euen in the popes chaire: Woulde they now thinke them selues wel dealt withal, if we should charge their whole Church, with these heresies, that haue bene maintained by some amongst them? yet this hard measure they offer vs, in blaming our whole Church for *Seruetus* heresie and such other.

Eighthlie, the Iesuite chargeth vs, with the damnable heresies of the Manichees. First, they did not ascribe the beginning or cause of sin vnto free will, but vnto the prince or God of darknes: But wee, saith the foule mouthed Iesuite, are worse then the Manichees, for we make God the author of sinne. Ans. Here this malicious man doth shamefully belie vs: for which of vs euer said that God is the author of sinne? or who euer denied, that mans free will was the cause of sinne? A free will we confesse in man to doe euill, without constraint or enforcing, but not free at all, to make choice of good, as *Augustine* confesseth: *Liberum arbitrium non est idoncum, quæ ad Deum pertinent sine Deo aut inchoare aut peragere, cont. Pelag. hypognost. articl. 3.* Mans free wil is not fit in diuine matters to beginne or finish any thing without God. Secondlie, saith the Iesuite, the Manichees did accuse the fathers and patriarkes of the olde testament: so saith he, doth *Caluine* and the rest. Ans. The Manichees did not onely condemne the patriarkes, but reiected also the olde testament: But wee both receiue the law & the prophets, as the oracles of God: neither dowe condemne those holy persons, as wicked men, though wee excuse not all their infirmities: but say with *Augustine*: *Sic itaq; regis David legimus peccata, sed legimus etiam recte facta, cont. Faust. lib. 22. cap. 66.* As we read of *Dauids* finnes, so wee also reade of his wel doing: and againe, *Nos scripturas sanctas, non hominum peccata defendimus*: We maintaine and defend the holy scriptures, and not the finnes of men, *cont. Faust. lib. 22. cap. 45.* We aunswerethem further, as *Augustine* doth the Manichees: Be it, saith he, that the patriarkes & prophets were such euil men as the Manichees slaunder them to be: *Etiam si non dico electis eorū, sed ipso etiam deo illorum demonstrarentur meliores*: Yet in that case being, we can easely shew, that they are much better, not onely the their chiefe doctors & ringleaders, whom they cale elect, but then their God, whom they imagine to be polluted & defiled, with mixing him selfe with the kingdome of darkenes, &c. *Ibid. cap. 98.* So we say to our aduersaries: that if we should yeelde, that the patriarkes had greater infirmities, then in decde they had, yet confessing that their soules afret death were presently receiued vp to heauen, we should more honor them, then the

the papistes, who, howsoever they magnifie their holy and vertuous liues, yet allow them no place in heauen till the comming of Christ, but thrust them downe into a place of darkenes, which they affirme to bee a part and member of hell. Wherein they doe offer the vilest disgrace, to those holy men, that can bee.

Ninthly, *Bellarmino* accuseth vs of Donatisme: The Donatists denied, that the Church consisteth of good and bad, and so (saith hee) doe wee.

Answ. Wee confesse that the visible Church vppon earth hath not onely good, but bad therein: and therefore is compared to a house, wherein are vessels of al sorts: to a barne floore, which hath both chaffe & corne: to a nette, that conteyneth both good and bad fishe. But the holy inuisible Catholike Church consisteth only of the elect, & such as shal be saued, for which Church Christ gaue himself, to sanctifie it, & make it vnto himselfe a glorious Church, *That it should be holy & without blame*, as Saint Paul saith: *Ephes. 5. 25. 27.* And *Augustine* being taught by the Apostle saith: *Ille Columba, unica, pudica, casta, sine macula & ruga, non intelligitur nisi in bonis, iustis, sanctis*: That Doue, which is but one, chaste, vndefiled, vnspotted, without wrinkle, is not vnderstood but of the good, righteous, holie, *De baptism. lib. 6. cap. 3.* Bernard also saith: *Sponsa est ecclesia electorum, congregatio iustorum*: The spouse is the Church of the elect and the congregation of the iust. *Cantic. 68.* Yet neither *Augustine*, nor *Bernard* were for so saying counted *Donatistes*.

10 *Bellarmino* layeth *Arrianisme* to our charge, because they in no wise receiued vnto written traditions. Answ. If this be a point of *Arrianisme*, then *Augustine* was an *Arrian*, who writteth thus of a certaine booke that treated of saint *Thomas*: *Cui scriptura licet non credere, non est enim in catholico canone*: Which booke, it is lawfull for vs not to beleue, because it is not in the catholike Canon of the scripture. Therefore we are not bound to beleue more, then is contained in scripture, and so consequently no vnto written, and vncertaine traditions.

Our kinde countymen of Rhemes, doe charge vs with a deeper point of *Arrianisme*, because wee affirme that Christ was our priest and mediator both as God and man: for this were, say they, to make Christ his fathers priest, and not his sonne, and so inferior vnto him, *Heb. 5. sect. 4.*

Answ. In the office of the priesthood of Christ. 2. thinges must bee considered, a ministerie, and authoritie: the ministeriall part of his priesthood, as his obedience, his sufferings and sacrifice, Christ executed as he was man: but the authoritie of reconciling vs to God, he wrought both as God and man: So saint *Paul* sayth, *that Christ through his eternall spirit offered himselfe, Heb. 9. 14.* Therefore not as man onely. And *Augustine*, *Diuina humanitas, & humana diuinitas mediatrix*: The diuine humanitie; and humane diuinitie is our mediatrix: *Homil. de onib. cap. 12.* Bernard also

also though a writer in a corrupt time, might easily haue resolued them in this point, *Sicut mediator noster duas naturas humanitatem scilicet & diuinitatem coniunxit in vna persona, ita singula eius opera, ad hanc sine illam necesse est pertinere naturam: quicquid ergo miserie passus est, ex homine contraxit, quicquid potenter operatus est a patre habuit*: As our mediator hath ioyned two natures, the humanitie and diuinitie in one person, so all his workes must necessarily be referred to either one of them: whatsoeuer he suffered in weaknesse he tooke of his manhood, what soeuer he wrought in power, hee receiued of his father, *Serm. de verb. sapiens.*

11 *Bellarmino* thrusteth vpon vs as an heresie, that opinion of *Aerius*, that no prayer or oblation is to bee made for the dead, which was, saith hee, in time past in the auncient Church condemned for an heresie.

Ans. Wee denie not, but that diuerse of the auncient writers did incline too much this waye, to maintaine and commend prayer for the dead: yea, and *Augustine* seemeth somewhat to bee infected with this error, though sometime his speech soundeth to the contrarie, as where he saith, *Pompa funeris, agmina exequiarum, vinorum sunt qualiacunque solatia, non adiutoria mortuorum: impleant ergo homines ista erga suos postremi muneris officia*: The pompe of funerals, the rites and solemnities of buriall, are comfortes of the liuing, no helpe to the dead: let men therefore perourne this last duetie to their friends, *De verb. Apost. serm. 34.* But prayer and supplication pertaineth to the rite of buriall: ergo, it auaieth not the dead. And if the honest buriall of our friendes be the last duetie wee owe vnto them, the duetie of praying for them afterward is cut off. But whatsoeuer some auncient writers thought of this point, wee do rather credite the Apostles wordes, who saith, That euerie man shall receiue according to the things done in his bodie, *2. Corintb. 5. 10.* Therefore it is in vaine to praye for the dead, seeing they cannot vndoe that which was done in their flesh, or do what was left vndone. If *Aerius* then held no woorse opinion than this, wee see no cause, why they shoulde condemne him for an heretike.

12 Now followe the heresies of *Iovinian*, which the Iesuite with or 12 pen mouth casteth vpon vs.

The first of *Iovinians* heresies was this: Hee affirmed, that a man once endued with faith, can no more sinne: And so *Caluin* (saith hee) affirmeth, that faith once had cannot be lost.

Ans. First, who seeth not the Iesuites bad dealing: as though it were all one to saie, The faithfull cannot sinne, (which *Iovinian* affirmed, but wee instantly denie) and to holde, that the faithfull cannot loose their faith.

Secondly, that true faith, whereby wee are iustified, once graft in a faithfull

faithfull mans heart, cannot be lost, and vtterly extinguished, though it may sometime be hid, and lie as it were a sleepe. Wee learne out of the Scripture, *The giftes and calling of God are without repentance, Rom. 11. 29. Whome Christ loneth, he loneth to the ende, Iohn. 13. 1.* *Augustine* also saith, *Horum fides, quæ per dilectionem operatur, profecto, aut omnino non deficit, aut si qui sunt, quorum deficit, reparatur, antequam vita ista finiatur:* Their faith, which worketh by loue, either faileth not at all, or if it doe, it is repaired before their life be ended, *de correption. & grat. cap. 7.* *Bernard* also saith, *Iustus quis est? nisi qui amanti se deo, vicem rependit amoris; quod non fit, nisi reuelante spiritu per fidem homini æternum Dei propositum super sua salute futura:* Who is a iust man? but he, who seeing God to loue him, toueth again; which cannot be, but by the spirite reuealing by faith vnto a man the eternall purpose of God concerning his saluation to come, *epist. 108.* By faith then a man commeth to knowe his election: but his election cannot change, therefore neither can that faith in him bee lost, by meane whereof he knoweth his election. The second heresie of *Iovinian* was, that he affirmed fasting not to be meritorious. Ans. A monstrous heresie sure: let *Augustine* then the heretique speake, *Dona sua coronat Deus, non merita tua:* God crowneth his owne giftes, and not thy merites: *De grat. & liber. arbitr. cap. 6.* And againe, *Itaq; vita bona Dei gratia est, & vita æterna, quæ vita bona redditur, dei gratia est,* A good life is the gift of God, and life eternall the reward of a good life, is the gift also of God, *ibid. ca. 8.* If life æternall then be a gift of fauour, it is not of det, *Rom. 4. 4.* Where then is there any place for merite?

The third heresie of *Iovinian*, that hee should make the married state equall with virginie, which he chargeth vs withall. Ans. True and vndefiled virginie wee preferre alwaies as the more noble and excellent gift in them to whom it is giuen. But wee doubt not to saie, that mariage is better in those that cannot containe. And generally, wee dare preferre the honest mariage of Christians, before the proude and fained virginie of manie Monasticall votaries: As *Augustine* saith, *Melius est humile coniugium, quàm superba virginitas:* Lowly and humble mariage is better than proude and hautie virginie, *Psal. 99.*

The fourth heresie of *Iovinian* was, that *Marie* in the birth of Christ lost her virginie: of this heresie the Iesuite accuseth *Bucer*, because hee saith, that Christ did open in the birth the wombe of his mother.

Ans. First, the Iesuite here playeth false plaie: for it is not all one, to saie, *Marie* lost her virginie, and that holy babe opened her wombe: the one *Bucer* affirmeth, the other he neuer thought. Secondly, and is this (I pray you) such an hereticall point in Popish diuinitie, that Christ opened his mothers wombe? whereas they are the flat wordes of the Euangelist, *Luke. 2. 23.* where he sheweth, how Iesus was brought to *Ierusalem*

Salem to be presented vnto the Lorde, as it is written in the lawe of the Lord, *Emoria* man child, that first openeth the wombe, shall be called holy vnto the Lord: But how could this accordingly be verified of Christ, if he had not opened the wombe? *Hierome* also so writeth, *clausas portas vulua virginis aperuit*, Christ opened the closed passages of the virgins wombe: And *Augustine* seemeth so to say, speaking in the person of Christ, *Ego viam meo itinere preparavi*: and againe, *Transitu meo illius non est corrupta virginitas*: I prepared or made a way for my passage, and by my passing thorough, her virginity was not corrupted, *de 3. heresib. cap. 5.* There was therefore a way made and prepared, and as it were laid open for Christ to passe thorough, which was no more an hinderance or losse to *Maries* virginity, than that shee went with childe, and bare Christ in her wombe, till her monethes were expired: and thus much for *Ionianians* heresies.

13 *Bellarmino* chargeth vs with foure heresies of *Vigilantius*, as he re-
meth them: but neither *Vigilantius* was an heretike, nor his opinions he-
resies, nor yet condemned of the fathers. *Hierome* in deede was much of-
fended with him, betweene whome there was great contention: but *Aug-*
ustine doth not count him among the number of heretikes.

1 The first paradox, or singular opinion of *Vigilantius* was, that the re-
liques of Saints were not to be reuerenced or worshipped. Ans. If this be
heresie, *Augustine* also was an heretike: *Nec tamen nos martyrib. (saith he)*
templa, sacerdotia, sacra aut sacrificia constituimus: quoniam non ipsi, sed Deus
coram, Deus nobis est, honoramus sane memorias eorum, tanquam sanctorum ho-
minum: Neither do we set vp temples, priestes, or erect sacrifices to Mar-
tyrs, because, not they, but their God, is also our God: we do honour the
remembrance of them, as of holy men, *De ciuit. Dei, lib. 8. 27.*

2 The second opinion of *Vigilantius* objected against vs, is; that Saints
are not to be inuocated, or called vpon in prayer. Ans. This heresie is
confirmed by the Scripture: *Call vpon mee, in the day of trouble* (saith the
Lord) *Psal. 50. 15.* God onely, and no other, is to be called vpon. Let *Aug-*
ustine also go for an heretike, if this be heresie: *Vni Deo, & martyrum &*
nostro sacrificium immolamus, ad quod sacrificium sicut homines Dei, qui mun-
dum in eius confessione vicerunt suo loco & ordine nominantur, non tamen a sa-
cerdote inuocantur: We do immolate or offer sacrifice vnto one only God,
both of the Martyres & ours, in the which sacrifice, they as holy men of
God, that by their faithfull confession ouercame the world, are named in
their place and order; but they are not by the Priest or Minister prayed
vnto, *de ciuitat. Dei, lib. 22. cap. 20.* And what sacrifice *Augustine* meaneth,
he sheweth els where, writing thus: *Si pro suis peccatis humilitatis, & mise-*
rationis, & orationis sacrificium verè immolare non negligunt Deo suo, tales im-
peratores Christianos dicimus felices: If they do not neglect truely to immo-
late or offer vnto their God, the sacrifice of humilitie, sorrow, and prayer,
such

such Christian Emperours wee count happie, *De ciuitate Dei, lib. 5. 24.* Prayer then is the proper sacrifice of Christians, wherein it is not lawfull (as hee saith) to call vpon Martyrs.

3 *Vigilantiu* thirde heresie was, saith the Iesuite, that it was lawfull for Ecclesiasticall persons to marrie, and to haue wiues. Ans. A sore heresie, whereas the Iesuite confesseth els where, that there is no precept to be found, either in the olde or new Testament, that forbiddeth the marriage of Ministers, *De clericis, lib. cap. 18.* How then call they that heresie, which is not contrarie to the word of God, nor condemned by the same? *Augustine* also holdeth this perilous heresie, *quest. 127. ex utroq. mixtim*, or who so was the author of those questions: *Sanctus Petrus uxorem habuisse cognoscitur, ut primatum acciperet inter Apostolos, non ei obstitit generatio filiorum: Hinc Apostolus enim, qui uxorem habeat, si in ceteris seruet mandata, sacerdotem fieri debere & posse ostendit:* S. Peter is knowen to haue had a wife, and the begetting of children was no hinderance to his primacie among the Apostles (a primacie of order he meaneth,) Whereby the Apostle sheweth, that he which hath a wife, if in other things he keep Gods commaundements, may and ought neuerthelesse to be made a Priest or Minister.

4 *Vigilantiu* fourth heresie, as it pleaseth *Bellarmino* to call it, was, that it profited not a man to leaue all his riches, and to betake himselfe to a religious, that is, a Monasticall life: and the same, saith he, is defended by vs. Ans. Is not this a great heresie? As though it were an euil thing to be rich, or riches might not be well vsed. S. Paul biddeth not rich men cast away their riches; but that they do good, and be rich in good works, *1. Timoth. 6. 18.* So saith *Augustine*, *Diuitia seculares, si desunt, non per opera mala quarantur in mundo: si autem adsunt, per opera bona seruentur in celo:* Worldly riches, if they be wanting, do not seeke them by euill doing, in the worlde: and if thou haue them, by good workes, lay them vp in store in heauen, *epistol. 1. epistolar. 21.* And againe, speaking of *Lazarus* he saith, *Non est in hoc Lazaro meritum paupertatis, sed pietatis:* There was not in *Lazarus* any merite or worth of pouertie, but of godlines, in *Psal. 51.*

14 14 In the next place, the Iesuite labourereth by his cunning to intangle vs with the heresies of the *Pelagians*, but he speedeth no better here, than he did in the rest.

The first *Pelagian* heresie is, they denied that there remained any originall sinne in the faithfull. Of this heresie, the Iesuite falsely accuseth *Bucer, Zwinglius, & Calvin.* Ans. First, the Papistes themselues rather are guiltie of this heresie, who affirme, that concupiscence in the regenerate is no sinne, nor against the commaundement, *Rhemist. auot. Rom. 6. 8.* What is this els, but to take away originall sinne cleane? which if it be at all, must of necessitie be sin. Secondly, *Bellarmino* did not here remember that

that olde saying, *Mendacem oportet esse memorem*: a lyer had neede to haue a good memorie: for a little before, *Heres. 5.* he accuseth the Protestants, as if they should affirme, that sinne, euen in the regenerate, raigneth, and is aliue: but here he casteth vpon vs the cleane contrarie opinion, that wee should holde, no originall sinne at all to remaine in the faithfull. See, so well the Iesuite agreeth with himselfe. Thirdly, Our opinion then concerning originall sinne is this: that it neither ruleth in the regenerate, nor yet is cleane extinguished; but as *Augustine* confesseth, *Concupiscentia Lex peccati cum paruulis nascitur, in paruulis baptizatis a reatu soluitur, ad agonem relinquitur*: Concupiscence the law of sinne commeth with children into the worlde; the guilt thereof is loosed in baptisme, but yet it remaineth still, that wee may haue somewhat to strue against.

The seconde heresie of the *Pelagians* was, that euerie sinne was mortall and worthie of death, which the Iesuite also saith is affirmed by vs.

Ans. First, *Augustine*, in none of his large and learned treatises, which hee wrote against the *Pelagians* (with whose heresies hee was as well acquainted as either *Hierome*, or any els) doth charge them with this opinion. Secondly, And no maruell; for if this were a point of *Pelagianisme*, hee was a *Pelagian* himselfe, who thus writeth, *Inexcusabilis est omnis peccator, vel reatu originis, vel additamento proprie voluntatis, sine qui mouit, sine qui ignorat: Quia et ipsa ignorantia, in ijs, qui intelligere noluerunt, sine dubitatione peccatum est, in ijs, qui non potuerunt, pena peccati*: Euerie sinner is left without excuse, either by the guilt of originall sinne, or by default of his owne will: whether hee that sinneth of knowledge or of ignorance: for ignorance it selfe, in those, which refuse to vnderstande, is sinne without doubt, in those that can not, the punishment of sinne. *Ergo in utrisque*, (saith hee) *non est iusta excusatio, sed iusta damnatio*: Therefore in both, there is no iust excuse, but iust damnation, *Epistol. 105.*

Here *Augustine* is of opinion, that euen the least sinnes, those which proceede of ignorance, are in themselves mortall, if God should deale with vs in the rigour of his iustice: As the Scripture testifieth, The wages of sinne is death, *Rom. 6. 23.* which wordes are generally pronounced of all sinne: Can it then be heresie in vs, to affirme by the worde of God, that all sinne is mortall?

15. Bellarmine accuseth Beza of *Nestorianisme*: that hee shoulde affirme, two persons or hypostases to be in Christ, which was the heresie of the *Nestorians*.

Ans. Whatsoeuer Beza hath thought or write in times past, as that there are two hypostaticall vnions in Christ; one of his diuine and humane nature: the other of his soule and bodie, it is not nowe materiall, as Saint Paul sayeth, what they were in times past, it maketh no matter to

mee, *Galath. 2. 6.* *Beza* holdeth now no other opinion of the person of Christ, than the Church of God euer helde: for these are his own words: *Fatemur, inquit, personam filij ab ipso momento, quo caro ipsius concepta fuit, unitam fuisse humanam naturam inseparabiliter ita ut non sint duo filij Dei, sed unus sit proprius Dei filius, Iesus Christus, uerus Deus, uerus homo:* Wee confesse, that the person of the sonne, from the verie first moment of the conception of his flesh, was so inseperable vnited vnto the humane nature, that there are not now two sonnes of God, but one onely sonne of God properly, Iesus Christ verie God, and verie man, *lib. confession. articul. de Iesu Christo, cap. 22.* This is sound and Catholike doctrine: and the same is the confession of *Augustine*: *Fatemur Christum carnem, animam quoq; humanam uerbo unigenito coaptasse, quod esset una persona, ut Christus est uerbum & homo, sed & ipse homo anima & caro:* Wee do confesse, that Christ hath so ioyned his humane flesh and soule to the onely begotten worde, to make one person, that the same Christ should be both the worde and man, but man consisting both of soule and bodie: *de Trinita. Uniat. cap. 7.* This then is our beleefe, that there are two natures in Christ, the diuine, and humane: but both these do concur to make one person.

16 16 The sixteenth heresie, which he obiecteth, is al one with the twentieth: to that place therefore we referre it.

17 17 The *Eutychians* were condemned for heretikes, because they taught, that there was but one nature in Christ, his humane nature being absorpt of his Godhead, of which opinion (saith *Bellarmino*) is *Swinckfeldius*, & *Brentius*, who affirmeth, that the humanitie of Christ is euerie where.

Ans. First, what haue wee to do with the *Swinckfeldians*, or the *ubiquitaries*? it is nothing to the Protestants, what they holde. The Papistes come neerer the *ubiquitaries*, than protestants: for it is their common opinion, that the bodie of Christ in one moment may be in a thousande places at once, and more, if it happen at one time the Masse to be celebrated in so manie places: I praie you, how can this be, vnlesse you say with the *Lutherans* and *ubiquitaries*, that Christes bodie is euerie where? Secondly, concerning this matter, our opinion is this, that it is a blasphemous assertion, to say in the abstract, *Humanitas Christi est ubiq;* The humanitie of Christ is euerie where: but yet it is true in the concrete, *in concreto, Christus homo est ubique*: The man Christ is euerie where; so that we neither destroy the natures by confounding them, nor dissolue Christ by separating and disioyning them.

18 18 *Xenaias* the *Persian*, first openly taught, that the images of Christ & the Saints, are not to be worshipped, so say the Protestants, *Bellarmino*.

Ans. First, it is not true, that *Xenaias* first published this doctrine: the Apostles were long before him, who warne vs to take heede of idolatrie, which is worshipping of images, *Paul. Rom. 1. 23. 1. Iohn. 5. 21. Augustine*

also

also maintaineth this doctrine: *Alid (arguit) quod sedere pater dicitur, non flexu poplitibus fieri putandum est: sed enim simulacrum Deo nefas est Christianis in templo collocare.* Whereas God the father is said to sitte, we must not thinke it is by bowing of his knees: for it is a heynous sinne to erect such an image vnto God in the temple of Christians, *De fid. & Symbol. cap. 7.* Yet such images of God the father are euery where to be seene in Popish Churches. And againe he saith, *Nobis unus colendus & diligendus Deus precipitur, qui fecit haec omnia, quorum illi simulacra venerantur, vel tanquam Deus, vel tanquam signa & imagines Deorum.* We are commanded to worship one onely God, which made all these things: the pictures or portraictures whereof they worship either as Gods, or as the images or resemblances of God, *De doctrin. Christian. lib. 3. cap. 7.* Images then are not to be worshipped, no not in the remembrance of God. What is become now, I pray you, of *Xenaias* heresie?

19 The Iesuite here hath found out a newe heresie of the *Lampetiani*, 19 who should say, that Monasteries ought to be free from perpetual vowes, that the parties might at their choice goe backe from their vowes. So, saith he, doth *Luther* hold and the rest.

Ans. Is not this now a damnable heresie? As though it were not lawfull for those which haue rashly vowed, and aboue their strength, euen by the rules of the Gospel, to be sorie for their rashnes: and feeling their owne weaknesse, to desire to be loosed from their vow, and to take heed, that they do no more presume beyond their strength: As if a man hath foolishly vowed to liue a single life, and afterward is inflamed with lust, and seeth he cannot containe, the Apostle giueth him leaue to marrie, To auoide fornication, let euery man haue his wife, *1. Corin. 7. 2.* He speaketh of all, that cannot otherwise auoide fornication, haue they vowed, or not vowed. *Augustine* giueth his sentence of the vowes of fasting, saying thus *ieiunia legitima in necessitate soluta, non faciunt reos, si stomachi fuerit causa, aut infirmitatis febrilis.* Lawfull fastes being broken for necessitie, as if the stomacke be weake, or the partie sicke, do not make men guiltie of offence, *ex veteri Testament. quest. 61.* If the vow of fasting may be broken, because of the weaknes of the stomacke: why not the vow of continencie also for the frailtie of the flesh? Yea, *Augustine* dissuaded *Bonifacius* a secular lord, who had vowed and purposed with himselfe to become a Monke, *Cupiebas te in ocium sanctum conferre, & in ea vita viuere, in qua serui Dei Monachi viuunt, ut autem non faceres, quid te renouant, nisi quia considerasti ostendens ibi nobis, quantum prodesset Christi Ecclesiis, quod agebas* you were desirous to haue giuen your selfe to that holy vacant life of Monks: from so doing what els withdrew you, but that you considered, as I shewed you, how much your seruice did profite the Churches of Christ? *epist. 70.*

Bernard.

This *Boniface* did fight in defence of the faith against the barbarous infidels: See then, S. *Augustine* taketh it to be no fault to dissuade a man from performing that, which he had vowed with him selfe. Heare also what a later writer saith, whome the Papistes challenge wholly to be theirs: *Non arbitror Deum, saith he, exigere quodcumq; sibi promissum bonum, si pro eo aliquid melius fuerit persolutum*: I do not thinke that God wil exact euerie thing vowed or promised vnto him, if in steede thereof we perforce somewhat that is better, *epist. 57*. But the married estate is better than the single life to him that cannot containe: wherefore such an one doth not euill, if after his vow he marrie. Againe, *Id promittere non in nostra professione non credimus, quod certum est non posse teneri, sub. de dispens.* We do not take vpon our selues to promise that, when we enter into our profession, which it is certaine cannot be kept. Wherefore, men ought not to make absolute vowes of single life, but so farre as they shall bee able to contayne. *Necessitas, (also saith hee) non habet legem, & ob hoc excusat dispensationem*: Necessitie hath no law, and therefore excuseth a dispensation or loosing of the vow, *ibid.* Let these men go for heretikes together

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rist, Cibum iste non est vnicuique, sed menti, non quod in secessum, sed tendit in excessum. This is not the foode of the bellie, but of the minde: it goeth not into the draught, but tendeth to heauen: *Serm. de cena domini.* But if the flesh of Christ were verily eaten, as other materiall meates are, it must needes go into the bellie, and so into the draught, which as the Scripture saith, is the purging of all meates, *Mark. 7. 19.* Again he saith, *Christum habemus, non quomodo Angeli in presentia manifestati, non quomodo Apostoli in visum humanitatis, sed quomodo cum itam nunc habet ecclesia in fide & sacramentis:* Wee haue Christ, not as the Angels haue him, in the presence of his maiestie, not as the Apostles in the sight of his humanitie, but as the Church now hath him in faith and the sacraments, *Serm. in fest. Martini.* The presence of Christ then in the sacrament is no otherwise, than by faith: therefore hee is not carnally present; for faith is not of things present, but hoped for, *Heb. 11. 1.* Thus are wee with other auncient fathers without cause, by the new-fangled Papistes, condemned as hereticks. Their mouths wee cannot stoppe, yet prouen they neuer shall haue any against vs.

Thus as wee see, the Iesuite hath almost runne himselfe out of breath,

full for those which haue rashly vowed, and aboute their strength, euen by the rules of the Gospel, to be sorie for their rashnes: and feeling their owne weaknesse, to desire to be loosed from their vow, and to take heed, that they do no more presume beyond their strength: As if a man hath foolishly vowed to liue a single life, and afterward is inflamed with lust, and seeth he cannot containe, the Apostle giueth him leaue to marrie, To auoide fornication, let euery man haue his wife, *1. Corin. 7. 2.* He speaketh of all, that cannot otherwise auoide fornication, haue they vowed, or not vowed. *Augustine* giueth his sentence of the vowes of fasting, saying thus: *ieiunia legitima in necessitate soluta, non faciunt reos, si stomachi fuerit causa, aut infirmitatis febrium:* Lawfull fastes being broken for necessitie, as if the stomacke be weake, or the partie sicke, do not make men guiltie of offence, in veteri Testament. *quest. 81.* If the vow of fasting may be broken, because of the weaknes of the stomacke: why not the row of continencie also for the frailtie of the flesh? Yea, *Augustine* dissuaded *Bonifacius* a secular lord, who had vowed and purposed with himselfe to become a Monke, *Cupiebas te in celum sanctum conferre, & in ea vita viuere, in qua serui Dei Menachi viuunt, ut autem non faceres, quid te reuocauit, nisi quia considerasti ostendentibus nobis, quantum prodesset Christi Ecclesie, quod agebas* you were desirous to haue giuen your selfe to that holy vacant life of Monkes from so doing what els withdrew you, but that you considered, as I shewed you, how much your seruice did profite the Churches of Christ? *epist. 70.*

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20 20 Two other heresies remaine: the first, which is the sixteenth in number of certaine that are namelesse, who affirmed, that the bodie of Christ remained not in the Eucharist, if it were kept till the next daye. The other of those, who should say, that the Eucharist was a figure onely of the bodie of Christ: and both these heresies, as he calleth them, are, saith he, maintained by vs.

Ans. First, wee do not say, that the Eucharist is a bare signe of the bodie of Christ, but that Christ is verily present with all the benefites of his death to the faithfull, and worthie receiuer. Secondly, yet wee vtterly denie, that the same flesh which Christ tooke of his mother, which hanged vpon the crosse, and wherewithall hee ascended vp into heauen, is now really, substantially, and carnally present in the sacrament at all, much lesse that it remaineth there afterward. Neither for so holding ought wee to be counted heretikes: for Christ saith, my wordes are spirit and life, the flesh profiteth nothing, *Iohn. 6*. Vpon the which words *Augustine* thus writeth, *Spiritualiter (inquit) intelligite, quod loquutus sum: Non hoc corpus, quod videtis, manducaturi estis, & bibaturi illum sanguinem, quem fuseri sunt, qui me crucifigent: sacramentum vobis aliquod commendat, spiritualiter intellectum vniificabit vos*: You must spiritually vnderstande, that which I say: You shall not eat this bodie which you see, nor drink my blood, which they shall shed, that shall crucifie me, I haue commended vnto you a certaine sacrament, it being spiritually vnderstood, shall quicken you, in *Psal. 98*. So Bernard saith, writing of the Eucharist,

rist, Cibus iste non est carnis, sed mentis, non vadit in secessum, sed tendit in excessum. This is not the foode of the bellie, but of the minde: it goeth not into the draught, but tendeth to heauen: *Serm. de cena domini.* But if the flesh of Christ were verily eaten, as other materiall meates are, it must needes go into the bellie, and so into the draught, which as the Scripture saith, is the purging of all meates, *Mark. 7. 19.* Againe he saith, *Christum habemus, non quomodo Angeli in presentia maiestatis, non quomodo Apostoli in visione humanitatis, sed quomodo enim etiam nunc habet ecclesia in fide & sacramentis:* Wee haue Christ, not as the Angels haue him, in the presence of his maiestie, nor as the Apostles in the sight of his humanitie, but as the Church now hath him in faith and the sacraments, *Serm. in fest. Martin.* The presence of Christ then in the sacrament is no otherwise, than by faith: therefore hee is not carnally present; for faith is not of things present, but hoped for, *Heb. 11. 1.* Thus are wee with other auncient fathers without cause, by the new-fangled Papistes, condemned as hereticks. Their mouthes wee cannot stoppe, yet prooues they neuer shall haue any against vs.

Thus, as wee see, the Iesuite hath almost runne himselfe out of breath, in following vs with open crie of heresie: might and maine hath hee laboured to charge vs with twentie heresies: but hee hath tolde as manie vnruthes, and lies. Let any indifferent man now consider, how the Iesuite hath paltered with vs.

First, he obiecteth those heresies, which we our selues condemne, & that they know, as the heresies of *Sernot. bares. 7.* and of *Swinkfeld. bares. 15.*

Secondly, he forceth those heresies vpon vs, which doe with better right recoyle vpon themselves, as *bares. 14. & 17.*

Thirdly, he slaundereth vs with those opinions which we holde not, as *Luther, bares. 4. Caluino & Bucer, bares. 14. Beza, bares. 15.*

Fourthly, he calleth those heresies, which we doubt not to defende, as Catholike opinions, howsoever they displeased some of the olde writers: Such is that of *Aerius*, that prayer is not to be made for the dead, *bares. 11.* And that of *Vigilantius*, that the reliques of Saints are not to be adored, nor themselves to be prayed vnto, *bares. 13.* All the rest for the most part, which the Iesuite calleth heresies, are by *Augustine* defended & maintained in his works: As therefore *Hierome* said to *Augustine, epist. 11. inter epist. Aug. Si me reprehendis errantem, patere me queso, quasi errare cum talibus.* If you reprehend me for my error, giue me leave to erre with such notable men: After hee had alledged diuers auncient writers of his opinion: So if wee were in some error, as wee are not, neither shall the Iesuite euer prooue it against vs, hee might somewhat beate with vs, because wee erre and are deceiued with *Augustine.* Although in deede, as *Augustine* aunswereth *Hierome: Puto, quia cum his errare nec te ipso patieris:* I thinke

I thinke you would not willingly your selfe erre, no not with these wor-
thie men, *epist. 19.* So neither will wee with *Augustine, Hierome,* or any o-
ther willingly (by Gods grace) maintaine any error, much lesse heresie.

Thus, I trust, we haue for this time, and for our purposed breuitie, suf-
ficiently answered the Iesuite: hee hath hitherto but spent his breath, &
laide his nettes in vaine. The pitte of heresie, which they digged for vs,
them selues (as it shall now appeare) are fallen into: Wee will therefore,
seeing the Iesuite hath first prouoked vs to this cumbate, a little requite
his kindnes, and bestowe vpon him and his fellowes a full scoace of he-
resies, not deuised or imagined by vs, but such as were condemned by
the fathers of the Church for heresies, and are nowe either in part, or in
whole maintained by the Church of *Rome*. And herein I will rather fol-
low *Augustine*, than either *Epiphanius*, or *Philostor*, to whom the Iesuite
seemeth to be more addicted: for *Augustine* hath written more exactly,
and with better iudgement of this argument than either of them. And of
Philostor, *Augustine* giueth this censure, *Multas hereses commemorat, quae
mihi appellanda hereses non videntur*: he reckoneth vp many heresies, which
seeme to mee not worthie the name of heresie, *heres. 80.* But now to the
purpose.

1 First, *Marcellinus* the companion of *Carpocrates* that monstrous here-
tike, was noted also of heresie, because shee worshipped the images of
Iesus and *Paul*, and offered incense vnto them, *August. heres. 7.* So it was
concluded in the second *Nicene* Councell, that the image of God is to be
adored with the same worship that is due vnto God, which idolatrous
decree is defended by *Thom. Aquinas, Bonaventura, Caietanus*. *Bellarmino*
also alloweth censuring and burning of odors before images, *lib. 1. de sanctor.
beatitud. cap. 13.* which is a part of diuine worship: for therefore *Hesekiah*
brake downe the brasen serpent, because the people burned incense vnto
it, *2. King. 18. 4.*

2 Secondly, the heretikes called *Heracleonites*, did after a new sort purge
and redeeme their dead, by anointing them with oyle & balme, *heres. 16.*
So the Papists haue excogitate a sacrament of extreme vnction, wherein
they annoint their sicke with oyle for remission of their sinnes, their eyes,
their nostrils, eares, mouth, hands, reynes & feete: of this popish custome
of aneeling, see the *Rhemist. annot. Galat. 4. Sect. 2. Iam. 5. Sect. 14.*

3 Thirdly, the heretikes called *Caians*, did highly extol *Judas*, as a diuine
and holy man, and they counted his wicked act in betraying of Christ, for
a singular benefite, *August. heres. 18.* So some of the Papists haue written,
Iudei mortaliter peccassent, nisi Christum crucifixissent: the Iewes had sinned
mortally, if they had not crucified Christ, *distinct. 13.* look before *Blas. 59.*

4 4 The heretikes called *Tacians*, did cōdemn mariages, & made no better
account of them, than of fornication, neither do they receiue any married
person

person into their order, *heres. 11*. That the Papistes are not farre off from this heresie, it appeareth both by their doctrine and practise: First, for their doctrine, thus they write, That the order of the Priesthood is profaned by marriage, *Greg. Martin, discou. cap. 15. Sect. 11*. Whereas the Apostle saith, Marriage is honourable amongst all men, *Heb. 13*. The *Rhemistes* also are not awhit ashamed to say; that the marriage of Priestles is the worst sort of incontinencie, *Annot. 1. Cor. 7. Sect. 8*. Pope *Siricius*, *epist. ad Himerium*. *Taracensis*. applyeth that saying in the Scripture against marriage: *Qui in carne sunt, Deo placere non possunt*: They that are in the flesh, cannot please God. Now, as their doctrine is, so is their practise: whereby they do not onely make fornication equall to marriage, but euen preferre it. It was one of the grieuances of the *Germanes*, exhibited to Cardinall *Campcius*: that the Bishops and their Officials, did not onely suffer Priestles for their money to haue Concubines, but compelled continent and chaste Priestles to pay their tribute to the Bishop, and so it might be lawfull for them to liue chaste, or keepe Concubines, *Fox, pag. 162*. But honest marriage in Ministers, they punished with death: as *anno 1525. Petr. Sponglernus* was condemned to die for no other cause, but that hee had married a wife, *ex Orcolampad*. Thus it is manifest, both by the doctrine and practise of the Church of *Rome*, that they do not only with these heretikes, match fornication, and honest marriage together, but giue it the preferment before marriage.

5 The *Catharistes* did make or mingle their Eucharist with the blood of children, *heres. 26*. The Papistes much like vnto them, haue shewed the people in the sacrament the blood of Duckes and Pigeons, making the people beleue, that it was the blood of Christ: as here in Englande, the blood of *Hales*, which men from all partes of the lande came in pilgrimage vnto many yeares, taking it to bee the blood of Christ, was in the ende found to be but the blood of a Drake, and openly shewed at *Paules crosse* by the Bishop of *Rochester*, the King himselfe being present, *Fox. 1188*.

6 The *Pepuzians* allow women to be priestles, *heres. 27*. So the Papistes suffer women to execute the priestles office in baptizing of children, *vide supra, heres. obiect. 4*.

7 The *Catharistes* did so name them selues, as being pure and cleane, *heres. 38*. Such are the Papistes, which affirme, that some are so iust in this life, that they neede no repentance, *Rhemist. annot. Luk. 15. 1*. That iust men in this life may keepe the lawe of God, and by their iustice be free fro the curse therof, *Galat. 3. Sect. 4*. That habitual concupiscence without consent of will, is not properly forbidden in the law, neither doth make vs guiltie before God, *Rom. 7. Sect. 3. 10*. Do not these men nowe in effect say, that they are pure and cleane in this life?

- 8 The heretikes (*Angelici*) were so called because they worshipped the Angels, *heres. 39.* which sect *Epiphanius* (saith *Augustine*) thought to be worne out and extinguished. But if *Epiphanius* were now aliue, hee should see this heresie reuiued by the Papistes: for they doe maintaine the worship and adoration of Angels, *Rhemist. Apocal. 3. Sect. 6. & Annot. in cap. 19. 22.*
- 9 The heretikes called *Apostolici*, did not receiue into their communion those that had wives, or proper possessions, *heres. 46.*
- 10 The *Hierachites* did receiue onely Monkes and Nunnes to their societie, *heres. 47.* Papistris saoureth strongly of these heresies: for professed Monkes are with them the deuoutest men, how impure soeuer their life be: in so much, that the profession of Monkerie hath obtained amongst them the name of religion: the rest that liue in the world, they call *seculares & mundanos*, secular men, and of the world. The *Rhemistes* affirme, that Monkes come nearest to the imitation of Christ, *1. Thessal. cap. 4. v. 6.* That married priestes cannot conueniently be occupied about prayer, or the Sacraments, but ought to abstaine from all matrimoniall actes, *1. Corin. 7. v. 5. & 1. Timoth. 5. v. 5.* contrarie to the Councell of *Constance*, *cap. 4.* where it was decreed, that if any man make difference of a married priest, & by occasion thereof refraine from his oblation, should be accused. Lastly, the *Apostolici*, would in no wise suffer those, which had vowed single life, afterward to marrie, though they found themselves vnable to keepe their vow, *Epiphanius heres. 61.* So the *Rhemistes* allow virgins after their vow vpon no occasion to marrie, *Annot. 1. Corin. 7. v. 23.*
- 11 The *Euchites* did nothing els but pray, & helde, that it was not lawfull for Monkes to labour with their handes for the sustenance of their life, *heres. 57.* The Papists encline to both those heresies: for first, what els do their Monkes & Nunnes, but numble vpon their beads a certaine flint of prayers in the Latine tongue, which most of them vnderstand not, at all times & houres almost both of day & night: as they haue their Nocturns, & Primes, their morning, euening, midnight seruice: their third, sixth, and ninth houres, *Rhemist. annot. att. 10. sect. 6.* Secondly, we see, that most of their Cell-birds, both cockes & hennes, Monkes & Nunnes, I would say, do liue idlie: and they beare them out in it: for religious men (say our *Rhemistes*) such as they count their Masse-munging Monkes to be, are not bound to worke, *Annot. 2. Thess. 3. Sect. 2.*
- 12 There is another heresie, saith *Augustine*, or sect, that walketh with bare feete, because God said to *Moses*, put off thy shoes, *heres. 68.* So among the Papistes, there are sectes of fryers, that go barefooted, as their fryers *Flagellantes*, & *Franciscans*.
- 13 The *Priscillianistes* did make the Apocrypha, that is, bookes not canonical, of equal authoritie with scripture, *heres. 70.* So do the papists: the

the bookes of *Tobit*, *Judith*, the *Maccabees*, & others, which are not found in the Canon of the Hebrews, they make them bookes of Canonically scripture, and part of the word of God: yea their blind and vncertayne traditions, they are not ashamed to call the worde of God *unwritten*. And yet further, *whatsouer* say they, the *Pastors of the Church* doe teach beside scripture, in the vnitie of the Church, is to be taken for the word of God, *Rhemist. annot. 1. Thess. 2. sect. 2.*

14 There were certaine heretikes that helde, that by Christes descending into hell, the incredulous, and vnbeleeuers, beleeued, and that all were deliuered thence at his coming, *Heres. 79.* This heresie, I see not howe the papistes can shift off from them selues, who doe all generally vnderstand that place of Saint Peter. *1. Epistle 3. verse 19.* of Christes descending into hell. Where the Apostle speaketh of the incredulous and disobedient persons of the olde worlde, who perished in the waters, and afterwarde remayned in prison, onely eight persons beeing saued in the arke. If Christ then should deliuer all these incredulous persons, how can they auoyde this heresie, that Hell was in a manner emptied by the descension of Christ?

15 The *Coluthians* affirmed, *Deū non facere mala*, that no euil was wrought by God, contrary to that saying of the scripture: *Ego Deus creans mala*, I am the God that createth euil: *Shall there be euill in a citie, and the Lord hath not done it? Amos 3. 6.* *August. heres. 65.* This heresie the papists are not free from, who affirme that Christs death was not Gods acte otherwise then by permission in respect of the malice of the Iewes, *Act. 4. sect. 2.* Whereas the scripture saith, it was done by Gods hand & counsell, which is more then permission; and so indeed God did not onely permit, but vse the malice of the Iewes most holily and most iustly to bring his purpose to effect. The *Rhemistes* also affirme, that sinne standeth not with Gods will, intention nor honor, *Annot. Rom. 3. v. 4.* True it is, that sinne is against the reuealed will of God in his worde, but nothing can come to passe against the secret wil & determination of God: Neither is God the author of sinne, which proceedeth from mans owne corruption, but as it is a demonstration of his iustice in the punishment thereof, as *Augustine* saith: *Creas Deus mala peccatis iustissimas irrogando.* God createth euil, by inflicting of most iust punishment, *Heres. 66.* The papistes then, which deny that euill any way cometh from God, encline to this heresie of the *Coluthians*.

16 An Arch-heretike called *Marcus*, did hold, that Christ did not verily suffer, and indeed, but in shew onely & appearance. *Heres. 14.* The *Apollinarists* also affirmed, that Christ tooke humane flesh without a soule. *August. Heres. 55.* I pray you how far are the papists from this heresie? who affirme, that Christ suffered not in soule: Nay the *Rhemistes* hold it to be a blasphemous assertion so to say, *Annot. Hebr. 5. ver. 7.* What is it else, but

eyther with *Marcus* to say, that Christ suffered but in shew, and that hee felt nothing in soule, when hee cryed out vpon the Crosse, my God, my God, why hast thou forsaken me? (for if there were no such matter indeed, Christ must haue vttered these wordes onely in outward shew and pretense) Or else they must fall into the Apollinaristes heresie: for why did Christ take vpon him our flesh and soule, but to redeeme man that was lost, both in body and soule? And therefore hee must needs haue suffered both in bodie and soule: for if there were no vse of the humane soule in the worke of our redemption, you might as well say with the Apollinaristes, that Christ had no soule at all: Thus *Augustine* reasoneth: *si totum hominem perijt, totum beneficio saluatoris indignum: si totum beneficio saluatoris indigebat, totum Christum veniendo saluauit.* *Cont. Felician. ca. 13.* If the whole man both body and soule were lost, hee wholly had need of a Sauour: & if hee wholly needed a Sauour, Christ by his coming did wholly saue him: *Ergo* it followeth, that Christ must wholly haue dyed and suffered in body and soule to redeeme man (for our redemption was wrought by his death) that was lost in body and soule.

17 The *Anthropomorphits* did imagine, that God was in shape and proportion like a man, *Heret. 50.* Do not our Rhemistes saueur stronglie of this heresie, which allow the Image of God to bee pictured in their Churches like an olde man with gray haire? *Annot. Alt. 17. ver. 29.*

18 The heretikes *Selenciani*, or *Hermiani*, denied that Christ did sit at the right hand of God in his flesh, but that hee had left or put off his flesh, and placed it in the Sunne. *Heret. 59.* The papistes now, though in words they affirme not this, yet by a necessary sequele of opiniõ, they must leaue Christ without his flesh in heauen, as often, as they would haue it present in the masse: for it seemed an absurd thing euen to those grosse heretikes, that the body of Christ should bee in many places at once: for if they had knowen the shifts, which papistes now haue found out, to establissh their Reall presence, who doubt not to say, that the body of Christ may bee in many places: to place Christes flesh in the Sunne, they needed not to haue remooued it out of heauen: They might haue said he was in both places at once. Yet herein the *Selenciani* seeme to be more reasonable then papists, that they haue provided so glorious a place for the body of Christ, euen the beautifull tabernacle of the Sunne: but the other thrust the flesh of Christ into a narrow roome, & bring him within the compasse of a thin cake, or put him into a boxe, and house him in their bellies, yet send his bodie to a viler place then so, euen to the draught, where their bellies are purged, as some of them haue beene driuen to graunt: But that the flesh of Christ cannot bee in many places at once, *Augustine* sheweth, writing thus vpon those wordes in the Gospell, *What if ye see the Sonne of man ascending where hee was before?* *Illi putabant eum erogaturum corpus su-*

are, *ill autem scilicet a seorsum in carnis, vtiq; integre*. They imagined
that Christ would haue bestowed his bodie amongst them, but he said,
he will ascend into heauen, that is to say, whole and sound. *tratt in Iohann.*
27. If so be then Christ doth now bestow his bodie in earth, in *Augustines*
iudgement he cannot be whole in heauen;

19 The heretikes called *Abelians*, thought it not lawfull for their sect
to live without wines, and yet they never used nor kept companie with
their wines. *Herf. 27.* Do not the papistes come neere them, which hold
that their priestes, which were married before orders, ought not afterward
to have access to their wines, yet are they their wines still? *R. 27. 28.*

20 The Pelagian heretikes did hold three pernicious opinions. First that a man may be perfect in this life and keepe all the commaundementes. *Heres. 18.* So the Rhemistes say, it is possible to keepe Gods commaundementes. *Annot. Iohn. 4. sect. 1.* Secondlie, the Pelagians say, that grace is giuen onely vnto men to this end, that they may doe more easely those thinges, which they are commaunded to doe, by their owne free will. *Heres. 22.* So the Rhemistes say, that man was neuer without free will, but hauing the grace of Christ, it is truly made free. *Annot. Iohn. 8. sect. 2.* What is this else, but that his free will is made more free, and that grace helpeth him not wholly to worke, but more easely onely? Thirdly the Pelagians holde: *Gratiam Dei non ad singulos alios dari:* That the grace of God is not needefull to be giuen at euery assay, but that their free will in most thinges is sufficient: *August. Epistol. 106.* So the Rhemistes say, that though the Gentiles beleued specially by Gods grace, yet they beleued also of their owne free will. *Acts. 13. sect. 2.* What say they now else, but that a man may beleue by his owne free will without grace?

21 The Manichees condemned the eating of flesh as being vn-
cleane and impure: *Heret. 46.* So the papistes at certaine times forbid 22:
the eating of flesh. And heerein perhaps they differ from the Manichees,
They held that flesh was vncleane by creation, the papistes by reason
of the curse: for God cursed the earth, and not the waters, say they:
and therefore vpon fasting daies fishe is preferred before flesh. *Durand.*
lib. 6. cap. de assys. ieiunij. So they both agree in this, that flesh is a thing
vncleane and impure: for if they had not so thought, why did not
the popish Bishop of London *Stokesly* rather suffer the pigge to be ea-
ten, which was found in one *Frierners* house in Lent time, his wife great
with childe longing for a piece thereof, then commaund it as an vncleane
thing to be buried in *Frierners* fieldes, and so the good creature of God to
be spilled and lost? *Fox pag. 1583.*

22. There was also another most blasphemous opinion of the Mani-
chees.

August in
Bial. 104.

chees: for they held, that the partes and members of Christ were disper-
sed euery where, and that in their iucates and drinke they did deliuer
the members of Christ: which were neither bound in the creature, as
Tales, saith Augustine, sunt illi carnes, et non sunt saluandi a Deo, sed saluatores Dei, liberant enim membra Christi, cum manducant. The elect a-
mongest them (for so they call their principals and ringleaders) are such,
that they looke not themselves to be saued of God, but profess rather to
be the sauiours and redeomers of God: for they doe see at libertie, as
they imagine, the members of Christ in their daily eating: Compare now
the opinion of the papistes with these heretikes: seer if they be not cosen
germanes: for as they made them selues, *Saluatores Christi*: The sauiours
of Christ: so is it a saying among papistes, that, *Sacerdos est creator crea-
toris sui*: That the priest doth make his maker, by fine wordes speaking
in the masse. But herein the papistes goe beyond the Manichees: for they
deliuered the bodie and members of Christ from the prison of the crea-
tures, and sent them yp to heauen: but the papistes bring them down from
heauen, and close them in the creature vnder the shape of breade and
wine.

- 23 23 Lastly there was a notable heretike one *Rhetorius*, who affirmed, that
all other heretikes did, *Recte ambulare*: Walke the right way, and holde
the trueth. *Heres. 7. 2.* But this seemeth so absurd a thing to *Augustine*, that
he doth not giue credit vnto it: Who if he were now aliue, woulde not
thinke it so incredible a thing: for excepting those heresies, which
haue beene raised concerning the natures of Christ, & his person (where
notwithstanding the papistes are not free from error) what heresie hath
there bene held about the officies of Christ, his kingdome, priesthoode
and propheticall office, which is not this day, either in whole or in part,
maintained by the Church of Rome? as it may partly appeare by that
which we haue said alreadie.

And thus, I thinke, we haue in some measure recompensed our aduer-
saries courteous dealing, who so kindly vpbraid vs with heresie: Let all
the world now iudge who are nearest cosens to heretikes, they or we. Wee
may say vnto them as *Augustine* sometime to the Donatistes: *Videsne,
quemadmodum ista non sententia sua sed vesica, non solum inanis sono, verum etiam
in capite vestro crepperit?* Doe ye not see, how this their vaine sentence &
puffe of a bladder, hath giuen a cracke, and is broken yppon their owne
head? *cont. Petilian. lib. 2. cap. 101.* So this stormy blast of heresie, which
they haue puffed at vs, is blowen vpon their owne faces: and they ones-
ly are found to be the heretikes. If they speede no better in other mat-
ters, the worst end of the staffe is like to be theirs. And this shall suffice
for this part.

Of

Of the grosse absurdities and incommenities of Popish Religion.

Will nowe (the Lord assisting vs) lay together some of those absurd and vnreasonable positions, which are boldly without shame affirmed by our adversaries, hauing already sufficiently detected and discovered their blasphemies, opinions contrary to scripture, together with their heresies. And herein the papistes doe bewray such ignorance and blindness, that wee neede not doubt to say, as it is alleaged by the holie Apostle, *That God hath given them the spirit of slumber, eyes, that they should not see, and eares, that they should not heare to this day.* Rom. 1. 21. And as in another place the same Apostle prophesieth: *God hath sent them strong delusion, that they should beleue lies.* 2 Tim. 3. 17. But now to the matter in hand.

2 Absurds

They affirme that no general council is of sufficient authoritie without the allowance of the pope. And that he is in such sort above all counells, that he cannot though he would, submit him selfe to their sentence. *Bellar. de concilijs lib. 2. cap. 1. 2. & 3.* But the scripture saith, he that refuseth to heare the Church, let him be vnto thee as an heathen man, or publicane. *Matth. 18. 17.* Therefore if the pope shal refuse the sentence of the Church assembled in general counells, he is no better, by the voice of Christ, then an heathen. The papistes being further vrged, that if the pope were above counells, there shoulde bee no waye to resist a wicked pope. *Bellarmino* answereth like a Clerke, that there is no other remedie left in such a case, but to pray to God, who will eyther conuerte or confounde such a pope. *Lib. 2. de Concil. cap. 19.* An answer as absurde, as the opinion is: for by this meanes the Church shall runne into ruine and decay, when it is in mens power to helpe it, which is nothing else but to tempt God, then to depend of his extraordinarie worke, when he hath appointed an ordinarie meane of redresse.

That to haue beene twice married is a greater let and impediment to the election of a Bishop, then either adulterie or fornication, *Bellarmino de cl. vicis lib. 1. cap. 24.* Whereas these are euery where prohibited in scripture, but not one place can be shewed, where second marriage is forbidden.

That a man may attaine vnto a greater measure and higher degree of the loue of God, then is commaunded in the law. *Thou shalt loue the Lord thy God with all thy soule, with all thy strength,* *Bellarmino de Monach. lib. 2. cap. 4. respons. ad Melancthon.* Whereas it is certaine that it is not possible for vs to loue God in such perfection as we ought, and are commaunded: much lesse can we do more, then is our duety to doe. *Luke 17. 10.*

That

4 That it is not lawfull for a votarie to marrie, though he were sure by mariage to cure some mortall or deadly disease, that otherwise is incurable, *Bellar. de monach. lib. 2. cap. 22. resp. ad rationes.* Yet *S. Paul* counsaileth *Timothie* to drinke wine, whereas his manner was to drinke water, not for any mortal disease he had, but because of his infirmitie and weaknesse onely. *1. Timoth. 5. 23.* And all such vowes, as are made rashly to the hurt and hinderance of ourselues or others, may better be broken, then kept, because they offend against the lawe of charitie. *Leuitic. 3. 1. Samu. 1. 25. 22.* *David* breaketh the oth or vowe, which he had rashly made in his anger.

5 That Christ was *Peregrinarius*: A meere begger, and wanted both the vse, and dominion of temporall thinges, *Bellar. de monach. lib. 2. cap. 45.* But *Augustine* according to the scriptures saith: *Nescit petere, quis dominus petebat & indigebat, qui seruiebant angeli, qui de quing. panibus 105 millia panis:* Vnlesse ye thinke (saith he) that Christ begged, & was in want, vnto whom the Angels ministred, and who was able of five loaves to feede so many thousand: in *Psalm. 146.*

This opinion, which the Iesuite holdeth, that Christ was a begger, was condemned by Pope *Paulus. 2.* for heresie. *Ann. 1465. ex hist. sca. mundi.* Howe dare hee then controule his Pope holy fathers determinate sentence?

6 *Diabolus odit imagines*: The deuill himselfe hateth and cannot abide an image, *Bellar. de imaginibus sanctor. lib. 2. cap. 12.* yet *S. Paul* saith, what is offered or sacrificed to Idols, is sacrificed to deuils. *1. Corinth. 10. 20.* He doth so abhorre an image that who so worshippeth them, doth the deuill great seruice.

7 Whensoever wee see either a maunger to be painted or grauen to represent the natiuitie of Christ, or a post or pillar to represent his scourging, *Non carent ueneratione sua*: There is some religious reuerence to be done vnto them: *Bellar. de sanctor. imaginibus lib. 2. cap. 30.* So in the Iesuities indgment euery Alehouse painted cleath, shewing any such picture, must be adored and worshipped.

8 That the sacrament doth conferre grace: *Ex opere operato*, by the very worke that is wrought, that is, the externall action, not for the worthines of the minister or the receiuer. Neither doth faith giue efficacie to the sacrament, no more then the drines of the wood is the cause that it burneth, which is the fire. *Bellar. lib. 2. de effect. sacrament. cap. 1. not. 1.* These are foule absurdities: as to thinke, that any action of it selfe pleaseth or is acceptable vnto God without faith, contrarie to the scripture, *Hebr. 11. 6.* And to make the sacramentes to be more principall then faith, whereof they are but scales, *Rom. 4. 11.* And faith being the verie life of a righteous man, *Rom. 1. 17.*

That

That a Pagan or Infidell may baptize in a case of necessity or extremi- 9
tie, *Bellarmin. de Baptismo. lib. 1. cap. 7.* A verie absurde thing that one by Bap-
tisme may be receiued into the Church and made a member of Christ,
by him that is not in the Church nor of the bodie of Christ nor euer was:
Whereas Christ said onely to his Apostles: Goe and teach all nations, bap-
tizing them, &c. *Matth. 28. 19.*

That it is very probable that *John Baptist* used no forme of words at 10
all in his baptisme, *Bellarmin. de sacram. Baptismi. lib. 1. cap. 20.* Which is
an absurde saying, and contrary to *S. Paul*, who testifieth of *John*, that he
baptized the people, saying vnto them, *That they should believe in him,*
which should come after him, that is, in Iesus Christ. *Act. 13. 24.*

That the Apostles were first made priests in the institution of the Lords 11
supper, and Bishops afterwarde, when Christ was risen from the dead.
Bellarmin. de sacram. Confirmat. cap. 12. resp. ad 3. argum. But what neede
they be ordained priestes or Bishops, who already were called to be Apo-
stles, which is the first and chiefest office in the Church? *Ephes. 4. 11.* And
includeth other inferior functions: for the Apostles together with their
Apostleship were made pastors, and doctors & Bishops to, if you wil, of the
Church, so that they needed not any new inuesting to these functions.

That the Bishop is the onely pastor of his diocesse, and that inferior mi- 12
nisters & teachers are not pastors properlie. *Bellarmin. de Concilio. lib. 1. cap. 15.*
Yet *S. Peter* maketh Elders, *Precbeters*, (as they translate,) priestes, to be
the proper pastors of their severall charges: *Firde the flocks of God, which*
dependeth on you. *1. Pet. 5. 2.* But if a particular flocks or congregation de-
pend on their teacher and instructor, then is he properly their pastor.

The regiment of the Church is easier then the government of the com- 13
mon wealch: *Facilior est gubernatio ecclesiastica, quam politica: Bellarmin. de*
Roman. pontif. lib. 1. cap. 9. respons. ad obiect. 4. Here the Iesuite bewraiech
his great ignorance, seeing there is no greater charge, the that which con-
cerneth the soules of men: the care wherof *Bellarmin* confesseth not at al
to belong to the politicall or ciuill magistrate. And therefore *S. Paul* cri-
eth out in admiration of this waighie and wonderfull calling: *Who is*
sufficiens for these things? *2. Corin. 12. 18.* And therefore calleth the care,
which he had of the Churches, a trouble & a cumbrance. *2. Corin. 11. 28.*
It is not therefore so light and easie an office, as the Iesuite thinketh, to
haue charge of mens soules.

Tantum abest (saith *Bellarmin*) ut negatio Petri, esset primatus, ut potius 14
eum confirmet: *Peter* deniall of Christ was so far from binding his pri-
macy, that it did rather further it. *De Roman. pontif. lib. 1. cap. 28.* A
greate absurditie: for it was so farre from being any helpe or furthe-
rance to *Peter*, that it had bene sufficient without the great mercie of God,
to haue hindered his saluation. And if *Peter* receiued such a benefite by his
deniall.

- deniall of Christ, he might haue spared some teares, and not haue wept so bitterly for his fault.
- Whereas we alleadge against our aduersaries, that it is like that Peter was not at Rome when S. Paul wrote his Epistle to the Romanes, because he is not remembred amongst so many, in the Apostles salutation, cap. 16. They shape vs these and the like answers: It might be that Peter at that time was out of the town, or that there were special letters sent to Peter beside, or this epistle might be sent enclosed to S. Peter by his means to be delivered to the Church, *Rhemist. annot. Rom. 16. sect. 4.* Who seeth not the absurditie and insufficiencie of these answers?
- 16 That Peter failed in charitie, when he denied Christ, and not in faith, & if he failed in faith, he lost the confession of faith, not faith it selfe, *Belarm. de Roman. pontif. lib. 4. cap. 3.* But how I pray you can a man faile in charitie and not in faith, seeing a lively faith alwaies worketh by loue? *Galath. 5. 6.* and can not be separated or diuided from it. And it is as absurd a thing to say, a man may loose the confession of his faith, and yet keepe his faith sound: for these two are the principall frutes of faith, to beleue with the heart, and confesse with the mouth, *Rom. 10. 10.* And where either of these is wanting, there cannot be a right & perfect faith.
- 17 That the pope as he is pope can not erre: And yet whether he may erre or not: *Est ab omnibus fidelibus obedienter audendus.* He is obediently to be heard and followed of all the faithfull, *Belarm. de Rom. pontif. lib. 4. cap. 2.* What an absurd thing is this, to binde the Church absolutely to obey a man, as wel when he erreth, as when he erreth not: S. Paul durst require no more of the *Corinthians* but to follow him as he followed Christ, *1. Co. 11. 1.*
- 18 In the late denised doctrine of their imagined Antichrist, our aduersaries are driuen to graunt many absurdities. 1. That Antichrist shall come of the tribe of Dan, *Rhemist. 2. Thess. 2. sect. 8.* Whereas it is certaine that the tribes of the Iewes are now shuffled together, & the distinction of their kindred & families is not kept, for if in *Ezra* his time after the captiuitie their genealogies were not perfectly known, and therefore some were put from the priesthood, *Ezra. 2. 62.* how much more now, the Iewes hauing beene dispersed in the worlde almost 16. hundred yeares, is it like, that their pedigree and descent from their fathers is not obserued?
- 19 2. Antichrist, say they, shall haue his imperiall seate at Ierusalem, and reedifie againe the temple, and command circumcision to be vsed, *Belarm. lib. 3. de pontif. cap. 19.* This is a great absurditie contradicting the truth of scripture: for *Haggai* the prophet calleth the temple builded by *Zorobabel* the last house, *1. 9.* But if it shall be the third time erected, how was that the last?
- 20 3. That Antichrist shall raigne but 3. yeares and an halfe: and yet in this space shall fight with the three Kings of *Lybia*, *Aegypt*, *Abissinia*, and

and persecute the Christians through the whole worlde, *Bellarmin. cap. 78.*
But let any man say: how is it possible that in so short a time Anti-christ
should conquer and subdue the whole world? In the which space a man
can hardly compass, or goe through the world.

The popish religion preferreth the rich before the poore, even in spi- 21
rituall matters. *Ideo in hac sola causa melior est conditio divitis, quam pauperis,*
quia habet unde suffragia faciat pro se. In this case only the estate of the rich
is better then the poore, because hee hath, where with all suffrages shoulde
be made for him: that is, hee is able to give largely for Masses. *Albers.*
Mag. de offic. missal. tract. 3. But the scripture biddeth otherwise, that wee
shoulde not have respect vnto the rich, that hath a golde ring, or weareth
gay apparell. *Iam. 2. 2.*

The signe of the crosse given by the very act and making of the signe, 22
though it be done by a Iew, Infidel or pagane, is of force to drive away the
Devill, *Bellarmin. de imaginib. sanct. cap. 20. v. 2.* but carnall weapons, such as
the signe of the Crosse is, profit not good Christians against their spiritu-
all enemies. *2. Cor. 10. 4.* how much lesse Paganes or Infidels.

The Iesuite maketh two representations of the death of Christ: there is 23
simplex representatio, a simple & plaine representation, and that is in the sa-
crament of the Eucharist: and there is *representatio ad vivum*, a full and
liuely representation of Christ, & that is vpon good Friday, when Christs
death is set forth by diuers gestures, actions, instruments, copes and vest-
mentes. *Bellarmin. lib. 1. de Miss. cap. 7.* But how absurde a thing this is, eu-
ery man may see: that the representation of Christs death in the Sacra-
ment, instituted of the Lord himselfe to be a shewing forth of his death;
should be but a plaine and simple representation: and the other deuised
by man, being done without a Sacrament, should bee called a liuely re-
presentation: What is this else, but to set the spirit of God to schoole, as
though a more liuely shewing forth of Christs death could bee deuised
by man, then was ordained by Christ?

It is not necessarie (they say) In euery Sacrament to haue a visible signe, 24
and therefore the wordes of absolution (which are audible, though not
visible) may bee the externall signe in penance. *Bellarmin. lib. 1. de penitent.*
cap. 11. See what an absurde saying this is: for by this reason the prea-
ching of the word may be a sacrament, because there is an audible sound.

Likewise in the Popish Sacrament of matrimonic, the Iesuite maketh 25
the parties contracted, both the matter of matrimonic, and the Ministers,
and the forme to be these wordes: *I take thee &c.* *Bellarmin. de matrim. cap. 8.*
Here are two great absurdities: for first the preachers or Ministers of the
word only are the dispensers of the mysteries & sacraments of the Church,
1. Cor. 4. 1. therefore the parties themselues cannot be the ministers of ma-
trimony, which they say is a sacrament. Secondly it is not euery word that
sancti-

sanctific but the word of God. 1. *Timoth.* 4. 5. but these wordes, *I take thee, &c.* are no part of the word, therefore they haue no power to sanctifie.

- 26 The Rhemistes holde opinion, that *Henoch* and *Eliu* doe yet liue in their bodies in Paradise. *Apocal.* 1. 18. But paradise is nowe no other place but heauen. 1. *Corinth.* 15. 2. 4. But there (they say) *Henoch* and *Eliu* are not, for they shal come againe in their own persons (as they hold) and resist Antiebrist, and in the end be slayne of him: but bodies once glorified in heauen, can no more die, neither are subiect to violence: If then they bee not in heauen, they are not in paradise, which is no other place but heauen. Let now any indifferent man iudge, how handsomely these things agree together.

- 27 That the Angels shall beare the signe of the Crosse before Christ coming to iudgement. *Bellarmin.* de sanctis, lib. 2. ca. 28. This also is a phantastical conceite of theirs, without any ground of Scripture, or anie good reason.

But of all other popish absurdities, these are most grosse and palpable, which they are driven to confesse about their deuise of transubstantiation in the Eucharist.

- 28 First, they doe graunt, that the body of Christ may bee and is in many places at once locally and visiblie, that his flesh is at the same time in heauen, and in earth in the Eucharist. *Bellarmin.* de sacram. Eucharist. lib. 3. cap. 4. Yet the Angell sayth contrary. *Hee is risen, for hee is not here.* *Matth.* 28. 6. Which had beene no good argument, if Christes bodie be in many places at once.

- 29 Secondly, they further affirme, that Christes body in heauen, and at the same time in earth, are not sundry bodies, or diuers partes of one body, but one whole body, not deuided or discontinued from it selfe. *Bellarmin.* *ibid.* Thus they make Christ a monstrous body, that can fill heauen, and earth, and indeed they in so saying, destroy his humanieie.

- 30 Thirdly, they graunt that the body of Christ is in the Sacrament with all his partes and dimensions, hands, face, fente. *Bellarmin.* lib. 3. de Eucharist. cap. 7. But what an absurde and impossible thing is this, that the body of a man, as of three cubites in height, and hauing other dimensions and wearable to the proportion and stature of an humane body, should bee inclosed in a thinne wafer cake, such as they vse in their Eucharist, not a spanne in breadth, without destruction of the partes and dimensions of the bodie?

- 31 Fourthly, that one and the same body of Christ, in the same instant, may bee sayd to bee, *Sursum, deorsum*, Aboue and belowe, *Remotum, propinquum*, Neare vnto the earth, and farre distant from it, that it may bee in motion in one place, and yet rest and bee at quiet in an other, as the soule in the body

body, as it is in the foete, is neere to the earth, as in the head, it is further off, *Bellarmin. de sacram. Eucharist. lib. 3. cap. 4.* These are absurdities contrary to the rule of reason, that contradictorie speeches should in one instant be true of the same bodie or subiect. And what is here, if this bee not, to resemble and compare the flesh of Christ to a soule or spirit, that as the soule is in the body in no certayne place, but euery-where, so the flesh of Christ should bee in the world? for this followeth of the Iesuites comparison betweene the soule of man, and the flesh of Christ.

5 *Corpus Christi incipit esse in altari*, (sayth *Bellarminus*) per *conuersionem panis in ipsum*, The bodie of Christ beginneth to be in the altar by the conuersion or turning of the bread into his body, *Lib. 3. de sacram. cap. 4.* What great blasphemie is this, to affirme that Christes flesh is made of bread? for these are their owne wordes, that the bread is not *annihilate*, that is, turned into nothing, but into the body of Christ. And *Bellarminus* also confesseth, that Christes body in the Eucharist is made of bread, as the wine was of water by our Saviour Christ, Iohn 2. But in that myracle it is certayne the water was the matter whereof the wine was made, for otherwise Christ would not haue bid the seruantes fill the water-pottes with water, if hee had purposed to create wine of nothing rather then to chaunge water into wine. *Bellarmin. de sacram. Eucharist. lib. 4. cap. 24.* Thus Christ by popish diuinitie shall haue a breaden body.

6 That after the words of consecration, there remayne onely the accidentes of bread and wine, as their colour, taste, roundnesse and such like, the substances of the being changed: And so they confesse against the rule of nature and reason grounded vpon scripture, that accidentes haue a being and substance of their owne without a subiect, *Harding defens. apolog. 305. pag.* And it is the generall opinion of all papistes: So in their opinion there may bee the whitenesse, roundnesse and taste of bread, and yet no bread: the rednesse, tartnesse and other properties of wine, and yet no wine. If a man then should aske, what round or whyte or red thing is this? they can not say bread or wine, for there is none left: Neither will they say, that the body of Christ is eyther white or red, and thus are they driuen to their shifts. Wheretupon some of their schoole-men haue sayde, *Accidentia illa sunt in aere, tanquam in subiecto*: The accidentes are in the ayre as in their subiect, *De consecrat. distinct. 2. Species, in glossa.*

7 They are the accidentes of bread & wine, which are eaten, & chawen, or rent by the teeth, *Bellarmin. lib. 1. de sacram. Eucharist. cap. 11. respons. ad argum. 5.* And which goe downe into the bellie, and nourish and feed the body, *Harding defens. apolog. pag. 305.* Thus by popish philosophie, the accidentes of wine make a man drunke, the accidentes of breade may feede a man and make him fatte, without eyther bread or wine.

8 That Christ would not haue the externall figures and shapes of the elements

elementes chaunged, but remayne still, because man woulde abhorre to eate humane flesh in the proper shape, *Bellarmin. lib. 3. de sacram. Eucharist. cap. 22.* But what an absurde thing is this? as though Christ would commaund any vnseemely thing, or contrarie to humanitie. And how could the Apostles commaunde the Gentiles to abstaine from strangled, and from blood: *Actes 15.* when as by their doctrine they did eate daily in their assemblies the raw flesh and blood of Christ?

36 9 If the consecrate host, as they cal it, chaunce to putrifie and corrupt, or to be burnt with fire, or deuoured of a Mousse, or any other vermine by the negligence of the priest, they say, it ceaseth to bee the body of Christ, and that God in that verie instant supplyeth some other matter, *Bellarmin. lib. 3. de Eucharist. cap. 24. ad argum. 6.* Or else it returneth into the nature and substance of bread againe, as other papists affirme, *Fox p. 496.* So there is no lesse myracle wrought by occasion of the priestes negligence, then was before by the words of consecration. And it is not enough for God to worke miracles for men, but euen for Misse also: yet *Bellarmin* telleth vs very soberly, that all this is done, *Sine miraculo*, without a miracle: But how I pray you, can bread be turned into flesh, & flesh againe into bread without a miracle?

37 10 Yea some of them are not ashamed to write thus, *Si Canis vel porcus deglutiret hostiam consecratam integram, non videretur quare corpus domini, non simul traiceretur in ventrem canis vel porci*: If a Dogge or a Hogge shoulde deuoure a whole consecrated host, I see no thing to the contrarie but the body of Christ may passe withall into the bellie of the dogge or hogge, *Alexander Halens. part. 4. quest. 25. memb. 1.* And the allowed Glosse sayth: *Corpus Christi potest euomi*, The bodie of Christ may bee spued or vomited vp agayne: *De consecr. distinct. 2. Si quis in Gloss.*

38 11 They suffer not the lay people to bee partakers of the Cuppe, but to receiue in one kinde onely, allcadging these and such like weighty causes, as the danger of spilling, sheading, and shaking the bloud out of the cup, or the souring, or else sticking vpon mens beardes, and such like, *Bellarmin. lib. 4. de Eucharist. cap. 24. Fox pag. 1150.* Are not these (thinke you) matters of great moment and importance, to frustrate, and make voyde the institution of Christ?

Vnto these and such like absurdities of pope-catholike Religion, wee may adioyne also the profound and weightie questions, and deepe discourses of popish Diuines: as to begin with their captaynes and ringleaders, and first fathers of superstition: Austine the Monke, that was sent into Englande by *Gregorie* the first, sent vnto his maister to know his iudgment and resolution, in these, and such like weightie matters.

39 First, whether a woman great with child ought to be baptized. Secondly, after how many daies the children that are borne ought to be baptized.

Thirdly,

Thirdly, if she be in her monthly course, after the disease of women, whether then she may enter into the church, & receiue the communion.

Whether it be lawfull for the man, after company had with his wife, before he be washed with water, to enter into the Church: These and such like graue questions this Seraphicall doctor sent vnto Rome to be discussed, fauoring rather of Iewish superstition, then of Christian faith and iudgement. *Plura apud Fox, pag. 117.*

The like stuffe a monkish letter sent to king *Naiton* king of *Pietes*, by *Abbot Colfride*, containeth: In the which entreating of the shauing of priestes, he exhorteth the king to reforme his countrey, and to imitate the shauing of *S. Peter*, rather then the shauing of *Simon Magus*: Which at the first appearance (saith he) hath a shew of a shauen crowne, but if you marke his necke, you shall finde it curtalled in such wise, as you will say, it is rather meete to be used of the *Simonistes*, then of *Christians*. The blinde superstitious king hauing read this letter, kneeled on the ground, and gaue God thanks that he had deserued to receiue such a present out of England: *ex Beda, lib. 5. cap. 22.* Is not this deepe diuinitie, and fit matter for the king and states of a land to busie their heades about? And had the countrey no neede to be reformed touching the doctrine of faith or maners, but all must be laide aside, and care onely taken for shauing of crownes? He speaketh much of *S. Peters* shauing; howe *Peter* was shaued one way, *Simon Magus* another: but where findeth he in scripture, or any approued writer, either this or that? But such was the diuinitie, that Monkes spent their time in, in those daies.

Such an other great and difficult question much troubled and busied the popes schoolmen of later times: as who should be our Ladies cosessor, or ghostlie father: after much discussing and debating of this matter, it was agreed to be *S. Iohn*. But hereupon sprang a more doubtful matter, that seeing our Ladie was void of al sinne both Original and actual, as they affirme, what neede she should haue of confessio, or if she did confesse, what she did say in her confession. And here *Albertus Magnus* doth helpe at a pinch, & telleth vs plainly, her confessio was this: That she had receiued that great grace to be the mother of *Christ*, not ex cōdigno, of any dignity of her own: but yet notwithstanding of congruitie, *Albert. cap. 74. super Euan. Missus est.*

Ann. 1509. There was a fierce contention renewed betweene the *Franciscane* and *Dominike* friers, about the conception of the virgin *Mary*. The *Franciscans* held this most blasphemous opiniō, that she was not only void of actuall sinne, but euen free from Originall sinne, vnto the which she was not subiect, no not one moment of her Conception. The *Dominikes* affirmed more agreeable to the scriptures, that *Christ* onely had this priuiledge to be conceiued and borne without Originall sinne, notwithstanding they graunted that the blessed virgine was also sanctified and purged in her mothers wombe from Originall sinne.

Yet the Franciscanes preuailed, and the poore Dominikes with the truth, were crushed to the walles, the Pope himselfe who was then Sixtus the fourth determining against them. *Plura Fax. pag. 100.* Were not these deepe diuines and profound doctors, that would trouble them selues with this question, which was long before decided by the Apostle, who doubteth not to say, That al haue sinned: *Rom. 3. 23. & 5. 12.* Yea and Mary her selfe acknowledgeth that she had neede of a Sauour, *Luk. 1. 47.* And therefore was a sinner as well as others. Such were the matters which in those times of ignorance and darknes the popish clergie did occupy them selues in: *Magis puerilibus ineptijs, quam sacerdotum & cardotorum virorum prudentie conuenientia:* Matters fitter for children to soie withall, then befitting the grauitie of priestes & stayed men, as *Constantine* saith writing to *Alexander* and *Arrius*, *Euseb. de vit. Constantini lib. 2.*

Thus farre also concerning the absurd and friuolous positions, maintained by our aduersaries: I professe not (as I haue often said) in this treatise to make a collection of all, but euery where, taking what came next to hand, to giue the reader a taste, referring the rest to him selfe, for I trust, by these few examples, which I haue set downe, we may easely iudge and discern of popish religion: for it fareth with them, as *Augustine* saide of some other heretikes in his daies: *Quomodo modum solet accideri, ut quando transuolantes nubes per obscura noctis intuemur, earum caligine sic acies nostra turbetur, ut in contrarium nobis sidera currere videantur: sic illi, quia in erroris sui nubilo pacem non inueniunt, &c.* As it happeneth, when we see the cloudes mooue in a darke night, our sight is so dimmed, that we imagine the starres to goe another way: So these fellowes not finding any end or stables in the cloudes of their error, are not able rightly to iudge of the truth, but thinke that the scripture and all goeth awrie: *De diuers. ser. 12.* Euen thus our aduersaries being besotted with their owne imaginations, and their eye of iudgement obscured with the thicke cloudes of wilfull ignorance, doe runne as it were in a maze, taking error for truth, & absurd and strange positions, for catholik and sound doctrine. Now to the next Pillar.

The

The third Piller of Popish doctrine consisting of 3. partes,
loose argumentes, weake solutions, and
subtil and sophisticall distinctions.

The first part setting forth the loose and light ar-
gumentes, whereby papistrick is vpholden.



First let vs see how pithily our aduersaries dis-
pute, & how lustely they lay about them for
the supremacie, and peerlesse authoritie of
the pope.

Peter did excommunicate *Ananias* and
Sapphira: He healed the sicke by his shadow:
Ergo he was head of the Church, *Rhemist. an-
not. act. 5. sect. 5. 8.* Peters person was garded
with 4. quaternions of souldiers, *Act. 12. 4.*
the Church praieth for him, *ibid. sect. 4.* *Paul*
nameth him *Cephas* 1. *Corinth. 9. 5.* Ergo he

was chiefe of the Apostles, & consequently the pope his successor is head
of the Church.

Christ said vnto Peter, I will giue vnto thee the keyes of the kingdome
of heauen. *Math. 16. 19.* And Christ againe bid Peter feede his sheepe,
Iohn. 21. Ergo Peter and his successors the popes, are the iudges of the true
sense of the scripture, *Bellarmin. de verb. interpret lib. 3. cap. 5.*

Christ saith *Iohn. 10. 16.* There shall be one shepheard, and one sheepefold:
Ergo there ought to be one chiefe pastor of the vniuersall Church, and
that is Peter and his successors, *Bellarmin. lib. 1. de pontifice. Roman. cap. 9.*
Whereas Christ in that place speaketh of the calling of the Gentiles: O-
ther sheep I haue also, which are not of this fold: That they together with the
Iewes shall make but one sheepefold vnder Christ.

Christ said to Peter, I haue praied for thee, that thy faith should not faile:
Ergo the pope cannot faile, nor erre in faith, *Bellarmin. de Roman. pontif. lib. 4.
cap. 3.* So Christ praieth for all the faithfull. *Iohn. 17. 20.* Therefore by this
reason all beleeuers should be priuiledged from errour.

5 *Wherefoever two or three are gathered together in my name, there am I in the midst of them, Math. 18. 20. Ergo it belongeth to the Pope to call and congregate councels: for to be assembled in the name of Christ, is nothing else but to be gathered together by the popes authoritie, which he hath received from Christ, Bellarm. de concil. lib. 1. cap. 12.*

So by this reason if two or three of the faithfull meete together in the feare of God, Christ wil not be present, vnlesse they haue the popes leaue to come together.

6 Christ said to Peter, *Put vp thy sword into the scabbard: Ergo the pope hath both swordes, Harding ex Inel. pag. 579.* A simple argument, Peter was rather rebuked for striking with the sword, then commaunded to vse it.

7 *The Church that is at Babylon saluteth you, 1. Pet. 5. 13. Ergo Peter was at Rome: for by Babylon here he meaneth Rome, Bellarm. lib. 2. de pontif. cap. 2.* A silly argument to prooue Peters being at Rome: he was at Babylō, Ergo at Rome: yet by their owne confession Rome is Babylon, which is the seate of Antichrist.

8 *Your faith is published through the whole world, Rom. 1. 5. Ergo the Church of Rome can not erre, Rhemist. ibid.* So S. Paule saith of the Church of the Thessalonians, *Your faith is spread abroad into all quarters, 1. Epist. 1. 7.* Ergo neither could their Church erre in faith.

9 *God tooke of the spirit that was in Moses, and gaue it among the 70. Elders, Num. 11. 16. Ergo Bishops haue their authoritie from the pope, Bellarm.* Ans. The pope might rather challenge to be Aarons successor, who was the high priest, then Moses. And hath the pope then such abundance of the spirit of God, that he can asoord a portion thereof to all the Bishops in the world, and yet keepe enough for himselfe?

10 *Melchisedech was both King and Priest, Ergo the pope is also a temporall prince, Bellarm. lib. 5. de Rom. pontif. cap. 9.* This argument beside that it hath no sequele at all, containeth blasphemie: for Melchisedech was onely a type and figure of the spiritual kingdom and priesthood of Christ, as the Apostle maketh the application. *Hebr. 7.*

11 Then beganne men to call vpon the name of the Lord, *Gen. 4. 26. Ergo there were Monkes before the flood, Bellar. de Monach. lib. 1. cap. 5.*

12 *Suffer little children to come vnto me, Math. 19. Ergo young men and children may be made Monkes, Bellarm. de Monach. lib. 2. cap. 35.*

13 *God said to Abraham, Go out from thy kinred and from thy fathers house, Gen. 12. 1. forget thine owne people and thy fathers house, Psal. 25. 10. Ergo it is lawfull for children without their parentes consent to enter into profession of Monkerie, Bellarm. ibid. cap. 36.*

14 Nowe for purgatorie, which they imagine to be a place of temporall torment after this life, they reason thus out of scripture. The prophet David saith: *Lord rebuke me not in thine anger, nor chastise me in thy wrath,*

Psal.

Psal. 38. 1. Wee went through fire and water. Psal. 66. 12. Who shall abide the day of his coming? for hee is like a purging fire, and as fullers sope. Malach. 3. 2. Ergo there is a purgatorie fire after this life. These arguments are too vaine for children: As though where the Scripture speaketh of fire, it must needs bee vnderstood of purgatorie fire, whereas the prophet Dauid by water and fire vnderstandeth the afflictions of the Church: and the Popphet Malachie, the day of the Lords visitation.

The like pithie argumentes they ground out of the newe Testament, as *Matth. 5. 22. Hee that is angry with his brother is culpable of iudgement, hee that saith Racha shall bee iudged by a Councell. Luke 23. the thiefe vpon the crosse sayd to Christ, Remember mee, when thou comest into thy kingdome. Act. 2. 24. whom God hath rayssed up, and loosed the sorowes of (hell as they read) for it was impossible for him to be holden of it. Ergo, there is a purgatorie after this life, Bellarm. de purgator. lib. 1. cap. 4. loc. 5. 7. 8. These bee their goodly arguments, which if they prooue any thing, do insinuate thus much, that Christes kingdome is purgatorie, as in the second place, and that Christ himselfe was in purgatorie, as it followeth by their collection out of the third place alledged: And that a man for a rash word speaking shall be tormented in purgatorie, which they say exceedeth all the paines and punishments of this life, as out of the first place.*

The like argumentes they haue for purgatorie drawen from prophane authoritie, as from the *Turkes Alearon*, out of *Plato in Gorgia*, out of *Cicero in somnio Scipionis*, and *Virgils Aeneads*, and last of all, flames of fire doe breake foorth from the great hill *Aetna*, and out of other places: ergo there must needs be a purgatory, *Bellarmino. cap. 7. & 11. Are not these substantial arguments to ground a mans faith vpon? for Bellarmine sayth, it is an article of faith to beleue purgatorie, and that hee which beleueth it not, is sure to goe to hell, Lib. 1. de purgat. cap. 11. Thus the vnbeleeuing Turkes, the heathen philosophers and poetes, are become maisters of Christian mens faith.*

Christ rayssed *Lazarus* from the dead. *Iob. 11. the rulers daughter. Mar. 9. the widowes sonne, Luk. 7. Ergo, Wee ought also to pray for the deade, Bellarm. lib. 2. de purgat. cap. 15.*

Rom. 2. 7. To them, which continue in welldoing, glorie, honor, and immortalitye. Ergo Saintes are to bee worshipped. Bellarm. de Sanctis. beatitud. lib. 1. cap. 13. argum. 7. Moses prayeth thus, Remember O Lord, Abraham, Isaac, & Israel thy seruantes, Exod. 32. Iob sayth, haue pitie vpon me, O my friends, Iob. 19. 21. Ergo, wee may and ought make our prayers vnto Saintes, Bellar. ibid. cap. 19. These argumentes doe rather mooue laughter, then minister any matter worthy of confutation.

The Israelites were commanded to strike the bloode of the Paschal Lambe vpon the two side postes of the doore and the ypper doore post,

Exod.

Exod. 12.7. Jacob laying his handes a crosse did bleffe Iosephs sonnes, Gen. 48. Apocalyps 14. 1. hauing his fathers name written in their foreheades: this is the signe of the crosse: Ergo it is an holy and venerable signe, Bellarm. de imaginib. Sanctior. lib. 2. cap. 29. Is not this well reasoned for the crosse?

- 20 The Israelites were commaunded thrise a yeare to go vp to Ierusalem, *Deuteron. 16. Christ went vp with his mother and Ioseph to Hierusalem, Luk. 2. Paule made hast to go vp to Ierusalem to keepe the feast of Penticost, Act. 20. Ergo now also Christians may go in pilgrimage to Ierusalem and to the holy Land, Bellarm. de cult. sanctior. lib. 3. cap. 2. Thus we learne a new point of popish diuinitie, that our sauiour Christ and the Apostles went in pilgrimage: Whereas Christ him selfe saith the contrarie: The time commeth, when ye shall neither in this mountaine, nor in Ierusalem worship the father, Iohn. 4. 23. This agreeeth with an other popish tale, that Christ came in pilgrims weede to S. Gregories table of hospitalitie, Rhemist. annot. Heb. 13. sect. 2.*

- 21 *Swear not by heaven, it is the Lordes seate, nor by the earth, it is the Lordes footestool. Math. 5. The place where thou standest is holy ground. Exod. 3. Thou hast known the holy scriptures of a childe. 2. Timoth. 3. 15. The very letters of scripture are called holy, because of the holy contentes. Ergo also Images of Saintes, because they are signes of holy thinges are to be reuerenced and worshipped, Bellarm. de imaginib. sanctior. lib. 2. cap. 12. And these, with the like are their stout argumentes, for the adoration of Images.*

- 22 The prophet commaunded Naaman to wash him himselfe 7. times, *2. King. 5. The Altar must be cleansed 7. daies, Exod. 29. 37. Iob offered 7. Bullocks and 7. Rammes for his friendes, Iob. 42. So in the Apocalyps, 7. Churches, 7. Angels, 7. Starres, 7. Candlestickes, 7. Thunders, and the like. Ergo there are 7. Sacramentes, Bellarm. de sacrament. lib. 2. cap. 26. Rhemist. annot. Apocal. 1. sect. 3.*

- 23 *Act. 8. 17. They did lay their handes vpon them, and they receiued the holy ghost. Ergo confirmation which is done by laying on of handes is a sacrament, Act. 19. 6. Paule laide his handes vpon them, and the holy ghost came vpon them, and they spake with tongues. Ergo a sacrament of confirmation, Bellarm. de sacram. confirmat. lib. 2. cap. 2.*

- 24 *God is able to bring a Camel through the eye of a needle, Math. 20. 26. Christ came in vnto his Apostles the doores being shutte, rose out of his graue, the stone lying vpon it. Ergo he may as well, and is present bodily in the Eucharist. Rhemist. Math. 26. sect. 11. Bellarm. lib. 3. de sacram. cap. 6. Christ transfigured his bodie in the Mount, Math. 17. he turned water into wine, Iohn. 2. Appeared to Saule out of heauen. Act. 9. Ergo he may as well be present in the sacrament, and consequently is, Rhemist. Iohn. 2. sect. 2. Act. 9. sect. 1.*

- 25 For the sacrifice of the masse they reason thus: *Prou. 9. 1. Wisdome hath built*

built her an house, staine her victuales and drawen her wine: *Melchisedech* brought forth breade and wine to *Abraham*, *Gen. 14*. The Priestes and Leuites shall not want a man, to offer burnt offerings continually, *Ierom. 33. 18*. Ergo there is a sacrificing priesthood vnder the Gospell, and the masse is properlie a sacrifice: *Bellarmin. lib. 1. de missa. cap. 6. 9*. But here they haue prooued nothing, vnlesse they say, that the masse is a burnt offering, or that therein there is an oblation of bread and wine, which they will not graunt.

Likewise they reason out of the new testament: as *Iohn 4*. Christ saith, 26 The houre commeth, when the true worshippers shall worship my father in spirit and truth. *Acts. 13. 2*. As they ministered and fasted, the holy Ghost said, Separate me *Paule* and *Barnabas*. Christ also said, *Hoc facite*, Do this in remembrance of me. In all these places by worshipping, ministering, doing, we must vnderstand sacrificing, Ergo the masse is truly and properly a sacrifice, *Bellarmin. cap. 1. 1. 2. 13*.

Iob offered sacrifice vnto God for his friendes, *Iob. 42*. Ergo the Masse a 27 sacrifice propitiatorie. *Bellarmin. lib. 2. cap. 2*.

Timoth. 1. epist. 2. 1. I exhort (saith the Apostle) that first of all supplications, pray- 28 ers, and giuing of thanks be made for all men, for Kinges, and for all that are in authoritie, that we may leade a quiet, and a godly life. Ergo the Masse is a sacrifice available for the obtaining of temporall blessings, for these are the supplications which are made in the Masse, *Bellarmin. lib. 2. de Missa. cap. 3*.

Christ hanging vpon the Crosse vttered but seauen short sentences in 29 the hearing of those that stode by, for the space of 3. howres, all the while beside holding his peace: Ergo, the priest at masse is not bound to vter all the canon with a lowd and audible voice, *lib. 2. cap. 12*.

The prophet *Dauid* saith, Let my prayer be directed before thee as incense, 30 *Psal. 141. 1*. Ergo censing and burning of incense is to be vsed in the masse, *Bellarmin. lib. 2. de Missa. cap. 15*.

For Auricular confession, they bring these and such like argumentes: 31 *Adam* and *Eua* confessed their sinnes vnto God, *Genes. 3*. and *Cain* also, *Genes. 4*. At the voice of Christ *Lazarus* came forth of the graue, and was loosed by his Apostles from his graue cloathes, *Iohn. 11*. So men confessing their sinnes to the priestes, by them receiue absolution. Ergo Auricular confession necessarie with particular enumeration of sinnes.

It were too long to heape together, either all, or most of those childish and wanton argumentes, whereby our aduersaries do rather dally then dispute with vs, ministering rather matter of sport and laughter, then enforcing any sound perswasion of their cause: But by these, which wee haue seene wee may gesse of the rest. Let indifferent men now iudge, whether we may not iustly say vnto them (their proofes and argumentes being,

being so weake, & hanging so euill together, as *Irenaeus* objected to the heretikes, that they make a rope of sande. All the worlde beginneth to see their nakednes & beggerie, what sleight arguments, what loose coniectures, what poore shifts they vse: and how in most of their chiefe questions, they are faine to begg some help of the Iewes, and runne to their beggerly ceremonies, as *S. Paul* calleth them, for succour. It shall not be a misse to see a few examples of this matter.

- 1 To proue their traditions beside scripture, they alledge the vnwritten traditions of the Iewes, *Bellarmino de verb. lib. 4. cap. 8.* And yet wee read of no such authentical traditions which they had, but those which were vnlawfull & superstitious, condemned by our Sauour Christ, *Mark. 7. 9. Ye reiect the commandements of God, to obserue your own traditions.*
- 2 They ground the vsurped Monarchie of the Pope ouer the whole Church upon the example of the high priesthood in the law, which was a type and figure of Christ, and in him accomplished, *Heb. 4. 15. & 9. 24. Bellarmino, de Roman. Pontif. lib. 1. cap. 9.*
- 3 The name of Clerkes or Clergie men *Bellarmino* deriueth from the Iewes: amongst whom the Leuites were said to be the Lords lot & inheritance, *Numb. 18. Bellarm. li. 1. de Clericis ca. 2.* And thus he would bring in a legal & Iudaicall difference between the Ministers of the Gospel & the people, as there was between the Leuites & the other tribes: Whereas before the Lord there is no difference between them in that respect: for they are al, both people & pastors, the Lords inheritance & lot, *1. Pet. 5. 3.*
- 4 The single life of the Clergie he would proue, by the example of the priests in the lawe, who when their course came to sacrifice, separated themselves from their wiues, *Bellarmino de Clericis li. 1. ca. 19.* But who seeth not, that this was a legal sanctitie onely, representing the integritie & puritie of the true & perfect priest Christ Iesus? for otherwise by the same reason, they may exact the like abstinence of all Christian people, because all *Israel* was commaunded to keepe from their wiues 3 dayes, before the Lord appeared in *Sinai*, *Exod. 19.*
- 35.5 Vowes & Monkerie proued by the example of the *Nazarites* & *Rechabites*, amongst the *Israelites*, *Bellarmino de Monach. lib. 1. cap. 5.*
- 6 Their lenten fast warranted by *Moses* & *Elias* fourtie daies fast, *Rhemist. Math. 4. Seft. 2.*
- 7 They say, the Temples of Christians ought to be built, *ad similitudinem templi Salomonis*, after the similitude and patterne of *Salomons Temple*, *Bellarmino lib. 3. de cultu Sanctior. cap. 3.*
- 8 Their consecrated oyle, salt, water, ashes & such trumperie, they would warrant by the like ceremonies vsed in the law, as the salt water, *Numb. 5.* the water mingled with ashes, *Numb. 19. Bellarmino de cultu Sanctior. li. 3. ca. 7.*
- 9 Their Chrisme, which is vsed in the Popish Church in Confirmation, brought

brought in by superstitious imitation of the holy oyntment, whereby the Priests and the tabernacle were annointed in the lawe, *Bellarmino, de sacram. Confirm. lib. 2. cap. 8.*

The Masse, a sacrifice propitiatorie, because the Iewes had sacrifices for sinne, *Leuit. 4. 5. Bellarmine, de Missa lib. 2. cap. 2.* As though all those sacrifices were not types and figures of one onely propitiatorie sacrifice of Christ vpon the crosse. 10 40

Their private Masses, wherein the Priest receiueth alone, the people standing by, authorised by the practise of the Priests in the law, who sacrificed within, and the people waited without, *Bellarmino, ibid. cap. 9.* As though the vaile of the temple was not rent asunder in the passion of Christ, which before kept the people from the sight of the holy things: and now the Papistes would draw the curtaine before their eyes still. 11

Popish Massing garmentes inuented to resemble the costly attyre of the high Priest in the lawe, *Bellarmino, de Missa, lib. 2. cap. 15.* Whose rich ornaments, and beautifull attyre, were euident types and figures of the spiritual beautie and excellencie of the kingdome and Priesthood of Christ, *Psalms. 45. 9. 13. 14.* 12

The superstitious dedication of their Churches they borrow from the practise of the people vnder the law: as the Church was solemnly dedicated in *Salomons* time, in *Efra* his daies, *2. Chronicon. 7. Efra. 6.* And by the *Machabees. 1. Machab. cap. 4.* And therefore Christian Churches ought to be dedicated in like sort, *Bellarmino, de cultu sanctor. lib. 3. cap. 5.* Whereas it is certaine, that the solemn dedication of the Iewish temple, was a liuely resemblance of the dedication of the true tabernacle, which was the bodie of Christ, *Heb. 8. 2.* And of the newe and lining way, dedicated vnto vs by the vayle, that is his flesh, *Heb. 10. 20.* And yet neuer did the Iewes vse halfe of those ceremonies (but such toyces none at all) in dedicating the temple, as papistes doe in hallowing of theirs: Such are the burning of tapers, picuring of Crosses vpon the walles, sprinkling of water, and of ashes vpon the pauiment, making of characters: The Iewes themselves would blush to behold such things, *Bellarmino, ibid.* 13

The adorning of their Churches, with Images, crosses, vestements, of siluer, gold, silke, precious stone, their gorgious and sumptuous buildings, warranted by the example of *Salomons* temple, which was beautifull both within and without, *Bellarmino, ibid. cap. 6.* yet they might haue known this, that the beautie and glorie of the first house did shadow forth vnto the Iewes the spirituall comelineesse and excellencie of the last house, that is, the Church of God vnder Christ. *Haggai. 2. 10.* And so saith the Prophete *Esaie*, speaking of the spirituall Temple: *I will lay the stones with the Carbuncle, and the foundations with Saphires. Chapter 54. 11.*

Yet we denie not, but that the externall Churches also of Christians ought

ought to bee built, and adorned, with moderate cost after a decent and comely sort.

35 The priestes in the lawe, were to iudge of leproous persons, and to discern their leprosie, *Leuitic. 13. 14.* Therefore Christians are nowe also bound to make particular confession and enumeration of their sins in the eares of the priestes, *Bellarmino de poenitent. lib. 3. cap. 3.* Yet the priestes were not to take knowledge of euery infirmitie or disease, but of this contagious and infectious kinde: howe then can they hence conclude, that the knowledge of all sinnes both great and small belongeth to the priest? And who knoweth not, that herein the priesthood of the lawe, did decypher the priesthood of Christ, by whome our spirituall leprosies are discerned and cured?

36 Nay they doe not content themselues with an apish imitation of Iewish ceremonies, but they also belie them, and father vpon them such thinges, as they neuer vsed: as that they pray for the dead, which it is certayne the Iewes to this day doe not, And whereas the fact of Iudas Machabæus is commended for praying for the deade, *2. Machab. 12. 44.* It seemeth to bee put into the storie by the author (whosoeuer hee was) of his owne: for Iosephus, who writte fīue bookes of those matters, and out of whose workes this storie seemeth to bee abridged, entreating of this place, maketh no mention at all of prayer for the dead. *Lib. 3. cap. 19.* And againe, in this place prayer is made for open Idolaters, which is contrarie to the practise of the popish Church, who deny prayer to be made for those which die in deadly sinne.

In like manner they burthen the Iewes with authenticall vnwritten traditions besides scripture: Such they had none as wee haue shewed before. *Loc. 1.*

37 47 Lastly, the papistes doe farre exceede the Church of the Iewes, in number of ceremonies, but in lightnesse and vanitie of such childish toies, the Iewes neuer came neere them, or were once like vnto them. We will giue one instance of the ceremonies vsed in baptisme: First they touch the eares and the nostrils with spittle of the partie baptized, that his eares may be opened to heare the worde, and his nostrils to discern betweene the smell of good and euill. Secondly, the priest signeth his eyes, eares, mouth, breast, forehead with the signe of the crosse, that all his senses thereby may be defended. Thirdly, hallowed salt is put into his mouth, that hee may be seasoned with wisedome, and kept from putrifying in sinne. Fourthly, the partie is annoynted with oyle in his breast, that he may be safe from euil suggestions; & betweene the shoulders, which signifieth the receiuing of spirituall strength. Fifthly, he is annoynted with the Chrisme in the toppe of the head, and thereby is become a Christian: Sixtly, a white garment is put vpon him to betoken his regeneration. Seuenthly, a vayle

is put vpon his head, in token that he is now crowned with a royall diadem. Eightly. A burning taper is put into his hand, to fulfill that saying in the Gospell, *Let your light shine before men*, Bellarmine, lib. 1. de Baptismo, cap. 26, 27. I report me now to the Iewes, if euer they vsed such toys, or do to this day in any of their rites and ceremonies. So that wee may iustly say with *Augustine*, *Ipsam religionem acribus premunt, ut tolerabilior sit conditio Iudeorum, qui legalis sarcinis, non humanis presumptionibus subcitantur*. They cumber religion with their burdensome inuentions, so that the Iewes case was more tollerable, (than theirs that liue vnder Poperie) who were subiect onely to legall ceremonies, not to the inuentions of men. And thus wee see the weakenes of Popish religion, and feeblenesse of their cause, who through verie beggerie are constrained to patch vp their tattered garments with Iewes ragges. Thus much for the first part. Now to the next.

Epist. 119.
cap. 19.

The second part of this Pillar, conteining the insufficient answers and solutions of our aduersaries.



Most of the arguments, which our aduersaries vse against the common cause of the Gospell and the truth, do verie feeblely and weakely conclude any thing against vs: so their answers likewise which they shape vnto such arguments, as they are pressed withall, are verie simple, and do bewraie the weaknesse of their cause. Some particulars for examples sake wee will see.

Being vrged concerning prayers in an vnknown tongue, with that place of *St Paul*: *If I pray in a strange tongue, my spirit prayeth, but mine vnderstanding is without fruite*, 1. *Corinth. 14. 14*. That is, such prayers are vnprofitable to the Church which it vnderstandeth not. They answer, that publike prayer is made vnto God, not to the people: and it is inough, if God vnderstand, though the people vnderstand not, *Bellarmino, de verbo Dei, lib. 3. cap. 16. obiect. 2*. A verie absurd answer: for if it were sufficient, that God vnderstandeth publike prayers, they need not be vttered with the voice, but conceiued onely in the heart, the thoughts whereof are as well vnderstoode of God, as the wordes of the mouth. And the Apostle reasoneth cleane contrarie, shewing that the vnlearned cannot say Amen to prayers nor vnderstood, y. 16. *Ergo*, the vnderstanding also of the people is necessarie.

Whereas we alledge that place, *Apocal. 22. 18*. *If any man shall add vnto these things, God shall add, &c.* To proue the Scriptures to be sufficient, and to conteine all necessarie matter to saluation, and that nothing ought to be added to them to supply their wants. Their answer is, that

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ought to bee built, and adorned, with moderate cost after a decent and comely sort.

15 The priestes in the lawe, were to iudge of leproous persons, and to discern their leprosie, *Leuitic. 13. 14.* Therefore Christians are now bound to make particular cares of the priestes, *Bellarmino*, not to take knowledge of euil and infectious kinde: how knowledge of all sinnes both who knoweth not, that here the priesthood of Christ, by and cured?

16 Nay they doe not content ceremonies, but they also be as they neuer vsed: as that the Iewes to this day doe not vs is commended for praying meth to bee put into the store owne: for Iosephus, who whose workes this storie see place, maketh no mention. And againe, in this place prae trarie to the practise of the for those which die in deadly sinne.

In like manner they burthen the Iewes with authenticall vnwritten traditions besides scripture: Such they had none as wee haue shewed before. *Loc. 1.*

17 47 Lastly, the papistes doe farre exceede the Church of the Iewes, in number of ceremonies, but in lightnesse and vanitie of such childish toies, the Iewes neuer came neere them, or were once like vnto them. We will giue one instance of the ceremonies vsed in baptisme: First they touch the eares and the nostrils with spittle of the partie baptized, that his eares may be opened to heare the worde, and his nostrils to discern betweene the smell of good and euill. Secondly, the priest signeth his eyes, eares, mouth, breast, forehead with the signe of the crosse, that all his senses thereby may be defended. Thirdly, hallowed salt is put into his mouth, that hee may be seasoned with wisdom, and kept from putrifying in sinne. Fourthly, the partie is annoynted with oyle in his breast, that he may be safe from euil suggestions; & betweene the shoulders, which signifieth the receiuing of spiritual strength. Fifthly, he is anointed with the Chrisme in the toppe of the head, and thereby is become a Christian: Sixtly, a white garment is put vpon him to betoken his regeneration. Seuenthly, a vayle

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is put vpon his head, in token that he is now crowned with a royall diadem. Eightly. A burning taper is put into his hand, to fulfill that saying in the Gospel, *Let your light shine before men.* Bellarmine, lib. 5. de Baptismo, cap. 20. I report me now to the Iewes, if euer they vsed such toyes,

emonies. So that wee may *veribus premunt, ut tolerabilior* Epist. 119. *humanis presumptionibus subij-* cap. 19.

ardensome inuentions; so that eirs that liue vnder Poperie) is, not to the inuention of pish religion, and feeblenesse are constrained to patch vp Thus much for the first part.

Reining the insufficient
aduersaries.

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John doth onely forbid any addition to be made to that booke, *Bellarmino de verb. Dei, lib. 4. cap. 1. o. resp. ad secund. object.* whereas notwithstanding the same sentence is pronounced els where, generally of the whole word of God, that nothing must bee added to it, *Deuteronom. 4. 2. 7. 9. 31. Prouerb. 30. 6.*

3 We againe reason thus, *The whole Scripture is profitable to teach, to improve, &c.* as *S. Paul* saith, *2. Timoth. 3. 16.* therefore the Scriptures containe all things necessarie to saluation, we neede no other helpes. Their answer is, that *S. Paul* saith not the Scriptures onely are sufficient to these purposes, but that they do, *ad hoc omnia prodesse & innare*, they do profite and help towards these purposes, *Bellarmino ibid.* As though it followeth not in the same place, that the man of God may be absolute, being made perfect to all good works, *v. 17.* If the Scriptures then work an absolute perfection in men touching the former duties, then are they not onely profitable, but sufficient.

4 To prove, that although Christ, in the verie first moment of his conception, was perfect God, & perfect man, yet as man receiued not at once the fulnes of wisdom, but grew vp & encreased therein daily, we vrge that place in *Luke*: *And Iesus increased in wisdom, and stature, cap. 2. 52.* They aunswere, he did encrease *opinionem hominum*, onely in the opinion of men: whereas it followeth in plaine and direct wordes in the text, *He encreased in the forenamed graces, both with God & men, Bellarm. de Christi anima, lib. 4. cap. 5. resp. ad 3. loc.*

5 To that place, *Mark. 13. 32. of that day and houre knoweth no man, no not the Angels which are in heauen, neither the sonne him-selfe saue the father:* which words plainly shewe, that Christ as man onely, knoweth not the time of his comming to iudgement: They frame this aunswere, *Non scit ad dicendum alijs*: The sonne of man is said not to knowe it, that is, to declare it to others, but to keepe it secrete to himselfe, *Bellarmino ibid.* This answer is verie insufficient: for as the sonne knoweth it not, so neither doe the Angels: if the sonne be said, not to know it to tel others, & yet knoweth it in himselfe: so likewise the Angels should know it to themselves, though not for others: but I thinke, they will not saye, that the houre of Christs comming is reuealed to the Angels. Againe, as the sonne is said not to know it, so the Father is said to know it, if the Sonne onely know it not, to reueale it to others, then the Father knoweth it, to the intent he should declare it to others: but neuer yet was it declared to any creature nor euer shall, till Christ suddenly appeare in the cloudes.

6 Whereas *S. Peter* saith, *whom God raised up, losing the sorrows of hell* (as the *Rhemists* translate) Christ, they say, loosed other men from those dolours of hell: *Rhemist in eum locum, Bellarm. de Christi lib. 4. cap. 5.* yet it followeth, because it was impossible for him to be holden of it: these sorrowes therefore were

were loosed, which Christ was in for awhile, but could not be long kept there; namely, the sorrowes of death, as wee doe read agreeable to the Greeke text, not the sorrowes of hell: It is therefore but a childish shift which they vse, & contrarie to the sence & words of the text.

Being vrged, with that scape that *Peter* made, *Galath. 2.* for the which he was reprov'd of *Paul*, they shoote out these words, *Sine dabo peccatum illud aut veniale, ac leuissimum fuit*, Either it was a veniall and most light offence, or he offended onely materially: that is, *erratum quoddam fuit, sed absque Petri culpa*: an error was committed, but without any fault at all of *Peter*, *Bellarmin. de Pontif. lib. 2. c. 28.* A most grosse and absurd aunswere. First, *Saint Paul* saith, he withstood *Peter* to the face, that is, openly and plainly rebuked him, and not without iust cause, for hee was to bee blamed, *Galath. 2. 11.* Secondly, *Peter*'s fault was, that he constrained the Gentiles to doe like the Iewes, *v. 14.* And by his example he caused the Iewes and *Barnabas* to dissemble: Is dissimulation then so small an offence? or was it so light a fault, to constrain the Gentiles *Iudaizare*, to play the Iewes? or was *Paul* so vndiscreete, so sharply, to reprove so worthe an Apostle for so small a fault? Thirdly, And what doctrine is this, that a man may sinne, and not be guiltie of sinne? may do a fault, and not be faultie? as though sinnes committed ignorantly and vnwittingly, doe not bring a guilt with them; albeit not so great and heynous, as sinnes willingly done: For to what ends were sacrifices appointed in the law for sinnes of ignorance? *Leuitic. 4.*

Where we alleadge the example of *Saint Paul*, that appealed vnto *Cesar* saying thus, *I stand at Casars iudgement seat, where I ought to be iudged*, *Act. 25. 10.* to proue that as *Paul*, so *Peter* and his successours were subiect to the terrene and secular power of the Emperours. Their aunswere is, that there is not the like reason of Heathen and Christian gouernours: for vnto them, euen the chiefe Bishop was subiect in ciuile causes: But when Princes became Christians, they then were to submit themselves to the Pope, as sheepe to the shepheard, *Bellarmin. de Rom. Pontif. lib. 2. cap. 29.* A worthe aunswere: as though the Gospell did abridge the lawfull authoritie of Princes: for if it were the right of heathen Emperours to be supreme Iudges of all persons: (otherwise the Apostle would not voluntarily haue appealed to an vnlawfull and vsurped power.) Much more may Christian Princes challenge the same right. They cannot aunswere, that *Cesar* had this power by vsurpation: for the Apostle was not compelled thereunto, but made free choyce of *Cesar* to be his Iudge.

To proue that it is not lawfull nor conuenient for one & the same man to be both an Ecclesiasticall & temporal Prince: We bring forth these & such like places of Scripture, *It is not meete we should leaue the worde of God* and

and serue tables, *Act. 6.2.* No man that goeth a warfare, entangleth himselfe with secular busines, *2. Timoth. 2.* They answered vs, that it is not meete an Ecclesiasticall person should attend vpon base offices, as to be a Cator or prouider of victuals, to be occupied in buying and selling, and such like, *Bellarmino de pontif. lib. 5. cap. 10.* But they haue saide iust nothing: for who seeth not that these secular affaires are forbidden, not so much because of their basenes or vilenes, as because they are lettes and impediments vnto the pastorall function? Now it is most plaine and euident, that the charge and care of ciuil gouernement, are as great, nay a greater distraction of the minde, than the executing of smaller and baser offices, and require greater studie and industrie, and therefore do as well, nay much rather hinder and let the progresse of spirituall matters. And yet further to shewe what a friuolous and feeble aunswere they haue made, our Sauour Christ saith, to put all out of doubt, *Whomade mee a iudge, or devider ouer you? Luk. 12. 14.* They will not say (I trow) that these are base and vile offices, to be a Iudge of controuersies, and a devider of lands and hereditaments, & to giue vnto euerie man his owne: yet euen these principall prerogatiues of ciuil gouernement our Sauour doth refuse, as vnfit to be matched with the preaching of the Gospell.

10 Whereas wee inferre vpon *Peters* example, *Act. 10. 26.* who forbade *Cornelius* to worship him, that Saints and holy men are not therefore to be adored with any religious worship: It is answered, that *Cornelius* did well, and as he ought, in worshipping *Peter*: but *Peter* of modestie refused to take it at his hands, *Bellarmino de sanct. lib. 1. cap. 14.* Yea, but *Peter* rendereth a reason: For I am also a man, *v. 26.* insinuating, that such religious worship belonged vnto God, not vnto man. If it be then a point of modestie onely for the creature to refuse that homage which is due to the creator, then was this modestie in *Peter*.

11 That there was and is, one and the selfe same substance both of the sacraments of the old Testament, and of ours, wee proue it by Saint *Pauls* wordes, *They all did eate of the same spirituall meate, and did all drinke the same spirituall drinke, 1. Corin. 10. 4.* Answer is made, that they did eate and drinke the same spirituall meate and drinke amongst themselves, not the same with vs, *Bellarmino de Sacram. lib. 2. cap. 17.* which is but a vaine shift: for the Apostle addeth, *They drinke of the spirituall rocke that followed them, and the rocke was Christ, v. 4.* Now Christ is the same spirituall rocke both vnto vs, and vnto them: not vnto them onely among themselves, or to vs onely, but both vnto them and vnto vs.

12 That the baptisme of *Iohn*, and the baptisme of Christ, was one and the same in substance, and of the same efficacie and force, we proue it thus: *Iohns* baptisme was the baptisme of repentance for remission of sinnes: *Luk. 3. 3.* So also was the baptisme of Christ: *repent and be baptized euerie one*

one of you, in the name of Iesus Christ, for the remission of finnes: *Act. 2. 38*. *Ex-
p.* there was the same fruite and effect of each baptisme. They doe an-
swere vs thus, No sayth the Iesuite, there is not the like reason of both,
for repentance went before Christes baptisme as a necessarie preparation
thereunto; but it followed Iohns Baptisme, as an effect thereof: *Bellarm.
de baptis. lib. 1. cap. 23*. This answer is too wayne and frivulous, for in repen-
tance are two things, the purpose of hart, *Act. 2. 38*. and the amende-
ment of life, which consisteth in beeing buried and dead vnto sinne, and
rising vp to the newnesse of life, *Rom. 6. 4*. This purpose and vow of hart
with confession of finnes, went as well before Iohns baptisme as Christes:
for the people first came and confessed their sins, and then were baptized
of Iohn: *Mark. 3. 6*. *Luke. 3. 12*. And as for amendement of life, which is
the accomplishment and frutes of repentance, it neither went before
Iohns baptisme, nor Christes: nor Iohns by their owne confession, nor
Christes: for in the same instant, that the Apostle said, *Repent & be baptized:*
Act. 2. They were baptized, so that the time serued them not to shew the
frutes of repentance, and by baptisme wee are buried vnto sinne, and
rayled vp to newnesse of life, *Rom. 6. 4*. But the frutes and efficacie of
baptisme goeth not before, but followeth after, thus the vanitie of their
answere is vanished and blowen away.

Whereas wee object that saying of Christ, *Except yee eate my fleshe, and
drinke my blood, yee haue no life in you, Iohn 6. 53*. That it can not bee vn-
derstood of the Eucharist, as our aduersaries doe expound all such places
in that chapter, for then no man could be saved without this sacrament,
which were an absurde and hard saying: And so both infants, which are
not fit to receiue it, and all such, as are prevented by some remedlesse ne-
cessitie, should be cut off from the hope of saluation. They answer thus:
first, that the place is to bee vnderstood onely of those that are *Adults*, of
yeares of discretion, not of infants. And agayne, all men are bound ey-
ther to communicate, *voues, aut desideris*, either in verie deade, or else in
vowe and desire, *Bellarmin. de sacram. Eucharist. lib. 1. cap. 7. resp. ad argum.*
3. This answer is like vnto the rest, verie insufficient, and may be turned
vpon themselves, for whereas they vge the necessitie of baptisme out
of these words of our Saviour, *Except a man bee borne of water and the spi-
rite, he cannot enter into the kingdom of heauen, Iohn 3. 5*. May it not as well
bee answered that children also are excluded here, as in the other place?
for the words are in both places generallie spoken without exception.
Agayne, Christ sayth, except yee eate: if this may be done in vowe and de-
sire, that is spiritually, which wee affirme and graunt, then is it not meant
of the sacramentall eating onely, as the Papistes beare vs in hande, and so
they are contrary to themselves: Lastly, if it bee necessarie to receiue the
Eucharist eyther actually and indeede, or in vowe and desire (which is most
true

true) There is the like necessitie thereof, as of baptism: For the Rho-
mistes confesse as much, that they before God are accepted as baptized that
depart this life with vows and desire to haue this sacrament, but by some roma-
niles necessitie could not obtaine it, *Annot. Iohn. 3. Sect. 2.* Thus baptism by
their owne confession is prooued to be no more necessarie than the other
Sacrament: and so are they taken with their owne wiles.

14. Against the reall presence in the Eucharist, amongst other arguments;
wee do bring forth this: *S. Paul* in diuers places calleth the Sacrament
bread after consecration: as *1. Corinth. 10. 16. The bread which we breake, is
it not the communion of the body of Christ?* And *chap. 11. 26. As often as ye
shall eate this bread, & drinke this cup, ye shew the Lords death till hee come.*
The Apostle calleth it bread, Ergo it is bread, not the bodie, flesh or blood
of Christ. To this argument, they make vs this answer: The Apo-
stle calleth it bread, because it was bread before, or because it appea-
reth to be bread, not that it is bread, *Bellarmin. de Eucharist. lib. 1. cap. 14. ad
res. ad loc. 23.* Yea, but the Apostle maketh mention together both of the
bread and cup: If it be called bread, because of the appearance onely,
then by the like reason so is the cup: and as there is no bread in deede,
so there shalbe no cup. Againe, saith hee, *The bread which we breake;*
but the shape or forme of bread cannot be broken, but the substance.
Neither will they say, that Christs bodie is diuided or broken: there-
fore it is true bread which the Apostle so calleth. Lastly, if they like
this speech of the Apostle, that hee should call it bread after consecra-
tion, how cometh it to passe, that they are afraide to call it bread in the
Canon of the Masse, but the bodie of Christ only? It should seem therefore
by their practise, that they mislike the apostles phrase & manner of speech.
13. That the Eucharist ought to be ministred in both kinds, we confirme
it out of that place, *Iohn. 6. 53. Except ye eate the flesh of the sonne of man, and
drinke his blood, ye haue no life in you.* which our aduersaries expound of
the Eucharist. Their answer is this: that here the coniunction or parti-
cle, *&*, and, must be taken after the phrase of Scripture, for the Distinc-
tione, *vel*, either: as if the sense were this: except you either eate or drinke.
Bellarmin. de Eucharist. lib. 4. cap. 25. By this reason, they make it a thing in-
different, either to eate or to drinke, to doe any one of them: and so, as
the people doe onely eate in the Sacrament amongst them, & not drinke,
the contrarie custome also may be brought in, for the people to drinke
onely, and not to eate, which I thinke they will be loath to graunt.
- Againe, where they presse vs for the necessitie of baptism with that
place, *Iohn. 3. 5. Except a man be borne of water and the Spirit:* wee can an-
swer them with their owne words: And in this place, *&*, is taken for ei-
ther, *vel*, as if it were said, Every man must be borne either of water or of
the Spirit. Although we haue better answers, & are not driuen to vse any
such

such shift as they do make rods for themselves to be whipt withall. c1
 Whereas we thus reason, that the Eucharist ought to be ministred in 16
 both kinds; because the death of Christ cannot otherwise be lively shew-
 ed forth; but both by eating and drinking in remembrance of Christ:
 The Iesuite boldly answereth, that a sufficient commemoration may be
 made by receiuing onely in one kinde, *Bellarm. de Sacramen. Eucharist lib. 4*
cap. 27. cleane contrarie to Saint Paul, who saith: *As often as ye shall eate*
this bread; and drinke this cup, ye shew the Lords death till he come, 1. Corina
11. 26. To remember and shewe forth the death of Christ, hee requireth
 receiuing in both kinds.

That the marriage of Ministers, is authorized by the word of God, wee
 proue out of S. Paul, *1. Timoth. 3. 2.* who hauing first described the office 17
 of Bishops & Pastors of the Church; and what maner of men they ought
 to be, commeth afterward to set forth the qualities and conditions that
 should be in their wiues: *That they should be honest, sober, and faithfull.* The
 Iesuite here telleth vs, that the Apostle meaneth such, as had beene their
 wiues before they were ordained, *lib. 1. de Clericis. cap. 20.* Ans. I wil aske
 them then one question: Their former wiues married before, did they re-
 nouce them afterward, or retaine the? If they renounced them, what need 18
 had the Apostle to be so carefull in setting downe rules and precepts for
 their wiues? for it was no more to them, how they demeaned themselves
 than other women. If they retained them in the name of their wiues, they
 either liued together, or apart: not apart, for the Apostle prescribeth an
 order for the Ministers house & children, *v. 4.* But there is no reason that
 the mother should want the comfort of her children, though shee enioyd
 not the companie of her husband: It is therefore most like the mother li-
 ued with her children, and the children with their father: and where els
 shen should their mother liue, but with their father? If then they liued
 in one house together, how then is shee not now his wife as freely, & for
 all honest purposes and ends of mariage, as before? Who seeth not now,
 how weakely these things hang together?

And that it is as lawfull for the Ministers of Gods words to marrie after 18
 their calling to the Ministerie, as before, we shew it by these words of the
 Apostle: *Haue ye not power to lead about a sister a wife? 1. Cor. 9. 5.* Their an-
 swer is, that it must be read thus, a sister a woman: for certain deuout womē
 folowed the Apostles, which ministred vnto them of their substance, *Rho-*
mist. Annot. in hunc locum. Ans. But this were a superfluous speech, to say,
 a sister a woman, wheras it had been enough to say, sister, which word also
 expresseth the sexe. And seeing the Apostles had wiues of their own, it is
 an absurd thing to imagine, that they would choose rather to go in the
 companie of strange women, their owne wiues being more necessarie
 to attend on them, & more fit for stouiding of offence.

That

- 19 That the hearing & preaching of the word of God is a necessarie note of the Church, we conclude out of our Sauour Christs words: *John. 10. My sheepe heare my voice.* Bellarmine answereth, it is a note whereby a man may gesse of his election, to heare the word of God, but not a visible note to know the Church by, *Bellarmin. de notis ecclie lib. 4. cap. 2.* A grosse answer, as though whereby a man is knowne to be a true member of the Church, the Church it selfe also is not knowen to be a true Church. If one man be knowen to be of the Church, because hee obeyeth the voice of Christ, why shal not a congregation of many men be knowen to bee the Church of God likewise by embracing the worde of God?
- 20 Againe, our Sauour Christ saith, *Wheresoener two or three are gathered together in my name, there am I in the midst.* *Math. 18.* Hence we conclude that to assemble together in the name Christ, that is, to heare his worde, & receiue the sacraments, is a most manifest note of the true Church. Bellarmine answereth: this place sheweth not where the Church is, but where Christ is, *Bellarmin. ibid.* A most ridiculous and vnskilful answer: as though where Christ is knowen to be present, there is not necessarily the church: for where els is he to be found, but in his Church?
- 21 Christ said to Peter, *dic Ecclesie*, Tel it to the Church, an obstinate sinner must be referred to the censure of the Church: Ergo, Peter & his successors are not the supream iudges: for here he is referred to the Church. Bellarmine So the Pope doth, *dicere Ecclesie*, tel it to the Church, *id est, sibi ipsi*, that is, he telleth it to himselfe, *lib. de Concil. 2. ca. 19.* Ans. Is not here good stuffe? the Pope is now become the whole Church: contrarie to the sense of this place: for in censuring of offenders wee must proceede by degrees: first one must rebuke him that sinneth, the 2 or 3. last of all it must be declared to the Church: so then, as two or three are more than one, so the Church is more than 2 or 3. But the Pope is not 2 nor 3, much lesse can hee stande for the whole Church.
- 23 That the Apostles were al equal in authoritie, we shewe it out of Saint Paul, *Ephes. 2. 20.* where the Church is said to be built vpon the foundation of the Apostles indifferently. Bellarmine answereth: that they had all chiefe authoritie committed vnto them as Apostles, but Peter as ordinarie Pastor. Ans. But the Apostleship was the highest office in the Church. A pastor or Bishop was inferior to an Apostle: first Apostles, saith S. Paul, *1. Corinth. 12. 28.* If then they were equall as Apostles, there could be no superioritie amongst them: but such are their fond & childish answers.
- 24 Whereas we reason thus against reliques, that therefore the Lord buried the bodie of Moses, lest the Israelites should haue worshipped his bodie, and so committed Idolatrie. Bellarmine telleth vs, that men are not so prone to Idolatrie nowe as the Israelites were, and therefore may more safelye be admitted to worship reliques, *de Reliqu. Sanctorum, lib. 2. cap. 4.*

Bellarmino
de Pontif.
li. 1. cap. 11

Whereas

Whereas daily experience of Popish idolatry sheweth the contrarie: for there was never, no not in the most corrupt times of that Church, such grosse idolatry and superstition, and with such boldnes committed, & so usually, as is now among Papistes.

And these with such like are their answers to such places of scripture, as we bring against them. The like answers also they give vs in other matters.

Whereas wee tell them, that this name *Latine* in Greeke letters thus, doth containe the mysticall number of 666. Apocal. 13. The Iesuite maketh this simple answer, that *Latine* with *v. i.* maketh this number, not with single *i.* *lib. 3. de Pontificap. 10.* Ans. Herein first he sheweth his ignorance, as though the Greeke diphthong, *ei*, be not usually expressed by a single *i*, in Latine. And what if *e*. be left out? wee want but *y* of the number. But what a poore shift is this, we have found out the name of Antichrist in *Latine*, saving one small letter.

Where wee tell them, that *Rome* is the citie built vpon seven hilles: they answer vs, that it now standeth in a plaine, in *Campa Martia*, *Sander.* A fillic shift. But it is certaine at that time, when Saint Iohn wrote the Apocalypse, that it stood vpon seven hilles, and to this daye, there are auncient monuments, and goodly buildings, Churches, chappels, Abbeyes, or such like vpon euerie one of those hilles.

It were too long particularly to set downe all their absurde, and answerlesse answers, their fillic shifts and starting holes. As whereas *Gregorie* maketh one *Scholasticus* author of the Canon of the Masse, they answer, *S. Petrus Scholasticus dicit potest*, that *S. Peter* may well be termed a schooleman, *Bellar. de Miss. li. 2. ca. 19.* which is in dedde to set the spirit of God to schoole; to say, that the Apostles were brought vp in schooles.

Thus in another place he is constrained to grant, that marriage betweene Infidels ought to be, after they are baptized, the second time contracted & solemnized, *Bellar. de Matrim. li. 2. c. 5.* as though they had lived in adulterie before: for if the first contract were firme, what neede a second? and if the first contract be dissolved by baptism, then are the parties free to marrie where they wil. See what an absurd answer this is.

Whereas we tell them that *Syluester* the second, was a great conuiter & Necromancer, as it is recorded in authentick stories: The Iesuite thus preily would excuse the matter, that because he was well scene in Geometrie & in the Mathematices, therefore that rude & vnlearned age iudged him to be a Sorcerer, *Bellar. de Pontif. lib. 4. cap. 13.*

So another telleth vs, whereas wee woulde rebraid them with that whore Pope of their name *John*, that late 2 yeares in the Papacie: that the Pope might be an *Hermaphrodite*, or *Hermafrodit*, that is both a man & a woman: or being first a man might afterward be turned into a woman.

Corpus, dialog. 7. p. 147. And all this might be more likely in their opinion, than that a woman should step into the Popes chaire: What now will these men be ashamed to speake or write, that dare vttter such follies?

31 It were too long to declare all their shifts of descant, as wee saye: as when they are pressed with the authoritie of auncient writers, whome in words they will seeme to make great account of: if they cannot readily finde some cauil or other to shift it off, they wil not stick boldly to refuse and denie them: as where wee report the storie out of *Sozomene*, vpon what occasion *Nestarius* Bishop of *Constantinople* abolished the custome of auricular confession: *Bellarmin* steppeth in boldly and saith, *Non ignoramus Sozomenum in historia multa esse mendacium*: We are not ignorant, that *Sozomene* hath told many lies in his historie, *de penitent. lib. 3. cap. 14.*

32 Likewise in another place the Iesuite refuseth *Platina*, *non publica auctoritate vitat ill. u. Pontificum scripsit*. He was not by publike authoritie allowed, to write the liues of the Popes, *de penitent. lib. 3. cap. 13.*

33 *Beno* a Cardinal refused, that wrote the storie of *Gregorie* the 7. And the Iesuites loose coniecture is, that the booke was made by some Lutherane: whereas it is manifest that the booke is more auncient by almost five hundred yeares, than the name of *Luther*. *Bellarmin. de sum. Pontif. lib. 4. cap. 13.*

34 But thus they deale not onely with these latter writers, but even with the most auncient: If *Tertullian* be alleadged against them not to their liking, they crie out, that he was an heretike, and wrote this or that in defence of heresie, *Harding. de test. 238.* In deede *Tertullian* had his errors, but yet all that he wrote contrarie to them, is not heresie.

35 Where wee cite that saying of *Cyprian*: *If the truth faile or faile in any point, wee ought to returne to the originall of our Lorde, and to the traditions of the Gospell*. Wee receiue this answer: *S. Cyprian* vsed that saying, in an euill case: and therefore hee defending a fallhood, was driuen to the verie same shifts, whereunto all heretikes are driuen, *Defens. & Apolog. pag. 172. Harding.* See the boldnes of this man: The counsell and commandement of Christ; *Search the Scriptures* is no better with him, than an hereticall shift.

36 When wee affirme by *Saint Hieromes* testimonie, that Pope *Liberius* subscribed to the *Anathema*, wee are sent away with this scornfull answer: that *Hierome* was deceived by a rumour dwelling in the East. *Harding. pag. 661.*

37 But that famous learned father *Augustine* is most vncourteously vsed at their hands of all the rest. The Iesuites refuse *Augustines* exposition of these wordes in the Gospell: *upon this rocke, &c. Math. 16.* which he expoundeth not of *Peter* person, but of *Peter*s faith, *Annot. Math. 16. Sall.*

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They likewise refuse his reading, *Hebr. 11. Jacob worshipped leaning vpon his staffe*: but they will needs haue it, *Jacob worshipped the top of his staffe*: as though Iacob made an idol of his staffe, *Annot. Heb. 11. v. 21.* Bellarmine also taketh the same libertie to reiect *Augustinus* iudgement: as where *Augustine* interpreteth that place of *S. Paul. 1. Cor. 3. He shall suffer as through fire*, of the afflictions or tribulations of this life. But the Iesuite wresteth the words to signifie Purgatorie, *de Purgator. lib. 1. ca. 4.* And in another place he doth not only refuse, but confute at large *Augustinus* interpretation of that place of *Peter, epist. 2. cap. 3.* of the spirits now in prison, which were sometime disobedient, *de Christo, lib. 4. cap. 13.* Yea, he doth not onely reiect this learned father, and by argument confute him, but hee proceedeth yet further to father a lie vpon him, thus writing: *Augustinus absque diffinitione confute, quod haereticus Donatistae post annum Domini 300 ex Carthagine esset propagandus in omnem terram: Augustinus* thought most absurdly, that the Donatist heresie, three hundred yeares expired after Christ, should out of Carthage spring forth, and bee propagated or spread abroad into all the earth. And the Iesuite quoteth the place in *Augustine, lib. de uitae Eccles. cap. 2. 4. 1. 1.* Bellarmine de uita Eccles. lib. 4. cap. 7. But in *Augustine*, read the place, who will, there is no such matter to be founde. The Donatist assertion was this, that the Church was perished from the whole worlde, and onely remained in Africa. *Augustine* thus confuteth them: How can the faith be perished from the worlde, when the faith of the Gentiles is not yet fulfilled? how can it be lost, which they haue not yet receiued? *Nisi forte dicatis earum reparationem ex Africa per partem Donati expectandam.* Vlesse you will say, that the faith of the Nations being decayed, is like to be by the Donatist sect repaired: and then it followeth: *Puto, quod ipsi etiam rideant cum hoc audiunt, et tamen nisi hoc dicant, quod conuincant si dicant, non habent omnino, quod dicant.* I thinke that they themselves will laugh, when they heare this, and yet vlesse they affirme this, which they may be ashamed to affirme, they haue nothing at all to say. See then *Augustine* is so farre from saying or thinking, as the Iesuite chargeth him, that he taketh it rather to be folly to be laughed at, or an absurditie to be blushed at. Who will not rather iudge the Iesuite most absurd, in blemishing so falsly *Augustines* name, with such an absurditie? By this wee may coniecture, that the Iesuite both in this place, and in many other, trusted to other mens readings, rather than to his owne.

Doth not also *Albertus Pigninus* most ynreuerently saye of *Augustine*, that he erred & lied, & vsed false Logique, in affirming matrimonie after a vow made to be perfite, & not to be vndone againe? *Distinct. 27. Quidam.* And as they deale with the auncient writers, so they spare not their owne friends. *Harding* sayth, *who take not vpon viall that the Canonists or*

School-men say or write: *Defens. apol. pag. 225*. The like they say of others: Wee binde not our selues to maintayne whatsoever *Albertus Pignus* hath written, *Cardinal Caterinus* hath his errours: *Erasmus* and *Agrippa* be men of small credite, *Alphonso de castro*, *Boetius Rhennanus*, *Platina*, *apostolicus Concilio Basiliens.* are stiffe little worth. *Harding de election. 307. b. a.* *Bellarmino* also is so bolde as to cheeke *Ennius Sylvius*, who afterwarde was Pope of Rome called *Pius 2.* for whereas we alleadge that saying of his, *Ante Nicenum Concilium ad Romanam Ecclesiam parum habebatur respectus*, Before the first Nicene Countell there was small regarde had to the Church of Rome. The Iesuite answereth: *Qua sententia Ennius Sylvius partim est vera, partim non est vera*, which sentence of *Ennius Sylvius* is partly true, partly false, *Bellar. de Rom. pontif. lib. 2. cap. 17*. Thus in their mood, they neither spare old nor new writer, neither Cardinall nor Pope, friend or foe: And no marvel, for as *Augustine* well saith, *Si divina lex persuaderi non possit, humana auctoritas ad vitandam remanere nequit*, If the word of God cannot perswade them, it is not strange, that they are not mooved with humane authoritie, *Cont. Gressin. lib. 1. cap. 3.* and indeed, they make as bold with the holy Scriptures, as with the writings of men, wresting & mangling them, altering & changing the text at their pleasures.

39

As *Bellarmino* citing a text out of *S. Luke. 22. 19* addeth these wordes of his owne, *Canuntibus eis*, While they supped, he tooke bread: whereas the text is, *And when hee had taken bread*: because he would proue (very fondly) that the bread was distributed in supper while, and the cup after supper, not both together, *Bellar. de sacram. Eucharist. lib. 4. cap. 24.*

In another place he quoteth *Isaiah. 53. 11*. For the signe of the crosse: and whereas the originall onely hath, *Manusque eius* *scilicet manus* written in their fore-heads, they put in this clause, *Manusque eius*, and his fathers name, after the vulgare latine. So in the canon of the masse, they adde these words vnto the Gospell: *Manducate ex hoc omnes*, Eat ye all of this: whereas Christ said onely, after the cup, *Bibite ex hoc omnes*, drinke ye all of this. *Bellarmino* saith it is supplied by tradition, *de sacram. Eucharist. lib. 4. ca. 27.*

So *1. Cor. 12. 3.* where the authentical Greeke hath, *Every spirit which confesseth not Iesum*, they read after their corrupt latine text, *Every spirit which dissolveth Iesum*. Without any sense, whereas the text approveth the former reading, for the 1. verse speaketh of spirits confessing Iesus. So that consequently this verse must treat of spirits not confessing Iesus. Vnto this place may be added all the corruptions of the vulgar latine translation, which are maintayned by the Church of Rome, disagreeing from the true originall in Greeke.

40

Lastly, they do not onely alter and change scripture, but make scripture of their owne, as one of their side provueth the Pope to bee *Dominus et rex temporum*, Lord of all worldly goods, *per illud dictum Petri, dabat illi omnia*.

regis mundi, by those words of Peter, I will give thee all the kingdoms of the world. These wordes notwithstanding Peter neuer spake, but they were spoken by the deuill: a fit text sure to ground the popes Lordlike dominion vpon. *Archiduces. Florentin. exortation. Inel. pag. 617. de sancta plog.*

More who list to see of our aduersaries manner of corrupting scripture: I referre them to that which hath bene before said of this matter: *Pillar part. 3. a lac. 46. ad 38.* I say vnto them now, as *Augustine* to certaine hereticks in his time: *Adrianus fuit fustigatus. & violent verba ipsius fader Christi in celo & contradidit testamentum eius.* A man lieth deede without sense and his will remaineth in force: Christ sitteth in heaven, and dieth not, yet his testament is gainesaid: in *Psal. 20.* Thus wee see the weakes answers, and boggetlie shiftes, which our aduersaries through the weaknesse of their cause, are driven vnto. Who may fitly be compared, to wise *Augustine* comparison, vnto subtile & crafty foxes: *Vulpes solent habere foveas foveas, ut ex una parte intrant, ex alia exeant.* Foxes are wont to haue such holes, that they may goe in one way, and goe out another: Even so doe our aduersaries seeke starting holes, playing fast and loose with vs, sometime denying the fathers, sometime affirming with them, sometime appealing to scripture, otherwhile running from scripture to tradition: & so going in and out at their pleasure. *Sed ad verum, for puer, as Augustinus fuit, capter culpam non posuit.* But the fox-taker (seeing their craft) hath laid his nettes in both holes, that comming in and going out they are sure to be taken, in *Psal. 20.* So God be thanked our Sauour Christ this wise taker of foxes, hath so armed the defenders of his truth, that whether these wilely foxes goe in or goe out, pretend scriptures, fathers, or goe against them, we doubt not but their feete shall be caught with the snare of truth.

Sophisticall distinctions and cunning sleighes devised for the maintenance of popery. Part 3.



We are now come (by the grace of God) to shake one of the principall pillers of papistrie: for herein lyeth the very strength of their cause, & the very pith of popish schooldiuitie, in deuising and inuening subtile and sophisticall distinctions: thinking thereby to obscure the light of the truth, and to shift off most euident places of scripture. The chiefe of their distinctions, though not all, yet some, and the better part of them, we will set down in their order, and weigh them in the balance of Gods word, that their lightnes may appeare.

Distinction 1. I will beginne with that distinction concerning the authoritie of scripture: they say, that *secundum se*, of it selfe the scripture and in it selfe

is of sufficient authoritie, but *Quod nos*, in respect of vs, it dependeth of the approbation of the Church: & that we can not know, neither are bound to beleue the scriptures, but because of the testimonie and allowance of the Church, *Bellarmin. de concil. lib. 2. cap. 12. Rhem. annot. Galatb. 2. sect. 6.* Ans. This is but a subtile sleight to steale away the credit of the word of God: for the scriptures were wholly written for vs & our vse, & at the authority they haue is for the benefit of men, & in respect of vs: If then they haue no authority with vs, nor we bound to beleue them, vnlesse the Church doth approue them, then they receiue their authority frō the Church: for scripture was written for men, not for God himselfe, or Angels: So this distinction is contrary to the word of God: *I receiue* (saith Christ) *now witness of me*, *Ioh. 5. 34.* But the scripture is the voice of Christ, therefore it needeth not the approbation of men: *The spirit beareth witness that the spirit is the truth*, *1. Ioh. 5. 6.* That is, the scriptures are discerned & known by the same spirit, the which they were written withal. The Church in deed is to testify of the truth, but the truth is to be beleued for the truths sake, although it haue no testimony of men: *for my sheepe* (saith our Sauour) *bears my voice*, *Ioh. 10.*

2. 2. *Distinct.* They distinguish of the word of God: there is *Verbum Dei scriptum*, the word of God writte, which is contained in the scriptures: & *Verbum Dei non scriptum*, the word of God not written, that is, their traditions, *Bellarmin. de scriptur. lib. 2. cap. 2.* Ans. This is a vaine distinction: for the whole word of God reuealed, is contained in scripture, as out of scripture we proue it thus: The word written, that is, the holy scriptures, are able to make a man perfect to euery good worke, *2. Timoth. 3. 17.* and so vnto saluation: But whatsoever is ouer and beside that which is perfect, is superfluous: But no part of Gods word is superfluous, therefore no part of the worde beside scripture.

3. 3. *Distinct.* The Church is built (say they) vpon *Peter* and *Peters* faith: but faith here hath a double consideration: for it may be eyther absolutely considered, or with relation to *Peters* person: But faith generally and absolutely respected is not the foundation of the Church, but as it was in *Peter*, *Bellarmin. de Roman. pontif. lib. 1. cap. 11. Rhemist. annot. Math. 16. sect. 2.* Ans. That *Peters* faith, which was in *Peter*, & by *Peter* confessed, as a portion & Individuū of the general sauing faith of the Church, is the foundation of the same Church, wee denie not. But *Peters* personall faith cannot be this foundation: for then when *Peter* died, his faith being a particular accident to his person, going away with him, the Church should haue wanted a foundation. Againe, in *Peter* these two thinges are respected, his person & faith: whatsoever was in *Peter* beside faith, was flesh and blood: but that could not be the foundation, Ergo *Peters* faith onely was the foundation, his person had therein no part at all.

4. 4. *Distinct.* There is a principall and soueraigne head of the Church, and

and that is onely Christ: there is a ministeriall heade beside of that part of the Church which is vpon the earth, & so is the pope head of the Church; *Abiniss. annos. Ephes. 2. sed. 5.* This distinction by their own confession may be ouerthrowen, for if the pope in any sense may be the head of the whole Church, the Church also in the same sense may be called his body: but the Church (say the Rhemistes) is not called the body mystical either of *Peter*, or of pope, or any prelate whatsoever: *Ergo*, he is not the head. Again, one family hath but one head, the Church in heauen and in earth maketh but one familie, *Ephes. 3. 15.* The pope in no sense can be laid to be head of the triumphant Church. *Ergo*, neither of that part that is in earth.

Distinct. 5. The pope as a private person, or as a man, and in matters of Fact may erre, and be deceiued: but as he is head pastor, decreeing any thing concerning the faith, he cannot erre, *Bellarmin. lib. 4. de pontif. cap. 13.* *Harding defens. apolog. 660.* Ans. *Peter*, when he was reprov'd of *Paul*, *Galat. 2.* erred not onely in example and conuersation, as *Bellarmino* answers: but it was an error concerning the faith: *S. Paul* faith, they went not the right way to the truth of the Gospel: they erred then from the truth of the Gospel, *Ergo* in faith: If *Peter* might fall into an error of faith, much more the pope. So is their distinction proued but vaine.

Distinct. 6. *Non est idem, aliquid esse de fide, & de iure diuino:* It is not al one for a thing to depend of faith, and of the law of God: as to beleue that *Paul* had a cloake is not a point of faith, yet it is, *De iure diuino:* It belongeth to the word of God: So to beleue that the pope is *Peters* successor, belongeth to the faith, though it be not by the word, *Bellar. de Rom. pontif. lib. 2. cap. 12.* Ans. This distinction is easely ouerthrowen: whatsoever is by the word of God, is *De iure diuino:* Of the diuine right, or of Gods law: but whatsoever is of faith, is grounded vpon the worde, for faith it selfe cometh by hearing the word preached, *Rom. 10. 17.* *Ergo* whatsoever is of faith, is also, *De iure diuino.* Concerning the example alleadged, that *Paul* should haue a cloake, it was not necessary neither by the word, nor by faith simply: but by a consequent, because it is expressed in the word, and it is a point of faith to beleue all things as therein contained to be true, to beleue this also, is of or belonging to faith.

Distinct. 7. There is a proper succeeding of the Apostles, & an improper: properly the pope is *Peters* successor, whom he succeedeth, as an ordinary pastor of the Church: But other Bishops do succeed the Apostles improperly, in respect of their pastoral, & episcopal calling, *Bellar. de Rom. pontif. lib. 4. cap. 24.* Ans. It is to succeed in place be a proper kind of succession, as the Iesuite seemeth to grant, as one king succeedeth another, & one bishop another, then had other Apostles their proper successions, as *S. James* at Ierusalem, *S. Andrew* at Constantinople, *S. Iohn* at Ephesus, *S. Mark* at Alexandria, as wel as *Peter* had at Rome: If a proper succession require a succession of

gifts.

gifies and calling, then neither the Bishop of Rome nor any other do properly succede the Apostles, having not the calling of Apostles, but of Bishops and pastors of the Church. And the Iesuite him selfe graunteth, that the pope succedeth *Peter* not as an Apostle, but as a pastor. But Apostles properly succede Apostles, a pastor improperly is said to succeed an Apostle.

- 8 *Distinct. 3.* The pope directly hath not any temporall iurisdiction ouer kinges and princes, as they haue ouer their subiectes, or as he hath ouer Bishops, yet indirectly he hath, and so by his indirect power, as he is the spirituall prince of the Church, he may depose kinges, cite them iudicially before him, abrogate the lawes of princes and establish his owne, if he see it necessarie for the health of mens soules, *Bellarmin. de pontif. lib. 5. cap. 6.* Ans. The places, which the Iesuite him selfe bringeth against the direct power of the pope, doe also overthrow his indirect power. As how Christ refused to be a king, *Iohn. 6.* and to be a iudge, *Luk. 12. 13.* he did execute neither of these offices either directly or indirectly, Ergo no more should the pope. And *S. Paule* maketh euery soule directly subiect to the higher powers, that beare the sworde, *Rom. 13. 1. 4.* Howe then can any soule directly subiect vnto them, indirectly commaunde and controule them? In deede an indirect power it is which the pope challengeth, that is, vsurped and vnlawfull, and they do well so to call it.

- 9 *Distinct. 2.* In general counells there are two kinde of voices or suffragies: there is *suffragium decisum*, a deciding or determining voice, which onely belongeth to Bishops, and *suffragium consultatum*, a consulting or discussing voice, and so other pastors & ministers may assemble to consult and giue their aduise, *Bellarmin. lib. 3. de Concil. cap. 15.* Ans. In the counsell held by the Apostles and Elders, *Act. 15.* there was no such difference of voices: the Apostles and Elders did indifferently both consult, and decide the matter in doubt, *vers. 6.* the Apostles and Elders came together to looke to this matter, as well to provide some remedie, and to determine and conclude, as to examine and aduise vpon the matter, *vers. 23.* *It seemed good to the holy Ghost & vnto vs.* The decree goeth out in the name of the Apostles and Elders. As therefore the Elders did decide & conclude with the Apostles, so ought pastors and ministers together with Bishops.

- 10 *Distinct. 10.* As by this distinction next before they would exclude the Clergie, al beside Bishops, so they haue inuented an other trickes against the liberty of the Laity in Counells: The Bishop subscribed in this forme: *Ego definitiue subscripsi*: By giuing my definitiue voice I haue subscribed: The lay Magistrate thus: *Ego consentiens subscripsi*: I by giuing my consent haue subscribed, *Haring pag. 742. defens. apolog. B. Jewel* in the same place sheweth the vanity and vntruth of this distinction, and proueth that these two formes were indifferently used: sometime the Bishop said, I haue consented

sent and subscribed: sometime the magistrate is also said in council to determine, as it is there alleged of *Constantine* out of *Sozomen*. *Distin.* 11. One may be said to be the sonne or childe of God truly, two manner of waies: First, *veritate essentie seu forme*: if he haue the true forme and essence of a member of Christ and childe of God, as if he haue loue, and liue inwardly by the spirit of Christ: Secondly, *Veritate finis seu permanentie*: If he continue, and attaine vnto the ende. The first way, men not predestinate may be saide truly to be the members of Christ, *Bellarmin. de Ecclesijs lib. 2. cap. 7. Ans. 1.* Charitie is not the essence or forme of the childe of God, but faith and beleefe, *Ioh. 1. 12. 13.* It is absurd, that he which hath the forme and essence of a thing should not obtaine the thing it selfe. 3. Though such in respect of their present state may after a sort be called the sonnes of God, yet they are not, *Perisly Deir* Truly and properly his sonnes. 4. For in this sense none are truly the sonnes of God, but they which shall be heires of saluation: *If we be childe* *ren, we are also heires, euen the heires of God, and heires among with Christ,* *Rom. 8. 17.* *Distin.* 12. *Bellarmin* disputing of the true notes of the Church (in his opinion) as of succession, antiquitie, vniuersalitie and such like, be faith, though they doe not, *Efficere euidentiam veritatis simpliciter*: Yet they doe, *Efficere euidentiam probabilis*: Though they worke not the euidence of truth, that is, doe not certainly demonstrate the Church, yet they worke the euidence of beleefe or likelyhood: they shew great probability of the Church, *Bellarmin. lib. 2. de notis eccles. cap. 3. Ans.* How can there be *Euidencia*, the euidence of any thing, which is but gessed at, not certainly knowen? for that is saide to be euident, which is put out of doubt. 3. How can these be said to be *vera nota*, true notes of the Church, if by these notes a man cannot certainly find out the Church? 3. Therefore the true notes do bring *Euidencia veritatis*: An euidence of truth, shewing & demonstrating the Church without doubt: *My sheepe* (saith Christ) *heare my voice* *Ioh. 10.* Where the voice of Christ, that is, the worde of God, is heard and obeyed, there certainly are the sheepe & sheepfold of Christ: and where two or three are assembled in my name, there am I in the midst, *Matth. 18.* to assemble in the name of Christ to heare his worde and duly receiue the sacramentes, is an infallible note of Christes presence; and so also of his Church: These therefore are the true notes, the worde and sacramentes, rightly taught and administred. *Distin.* 13. They make a difference betweene Evangelicall precepts, and Evangelicall counsels, to leaue a precept undone in sin; & say, Christian is bound vnto it. But Evangelicall counsels are giuen onely to the perfect, which they are not bound to keepe, neither do they sin in not keeping of them, yet if they obserue them, they merite more: Such counsels

- of perfection are these & such like; to give al to the poore, to vow chastity & such like, *Bellar. de Monach. cap. 7. Rhemian. lib. 1. scilicet 21.* Ans. We acknowledge no such difference between precepts & counsels; for whatsoever is to the glory of God, we are bound to doe, *Math. 5. 48.* Ye shall be perfect; therefore al counsels tending to perfection are commandments. And that a man can do no more, when he hath done al, then is his due to do, our Saviour Christ sheweth in plaine words, *Luke 17. 10.* It is therefore a vaine distinction.
- 14 *Distinct. 14.* A vow is twofold: *Simplex votum*; A simple or single vow, which is made before God alone; *Votum duplex vel solenne*; A double or solemne vow made in the presence of the Bishop or Abbate: Mariage made after a single or simple vow standeth in force, but it cannot make voide a solemne vow made before, *Harding pag. 347. defens. apolog.* Ans. A single vow bindeth as strictly before God as a solemne vowe, neither is it any thing to the Lord, whether we vow in the hearing of others, or before witness: therefore the scripture knowing no such distinction, generally bindeth men, that have vowed vnto God, to pay their vowes, *Num. 30. 3. Eccles. 5. 3.* And as for the other point, neither a single nor a solemne vow is a sufficient cause to deny mariage to him that cannot containe, as the Apostle saith to a voide fornication, let every man haue his wife, *1. Cor. 7. 2.*
- 15 *Distinct. 15.* Whereas the Apostle saith, perfectione expelleth feare, *Belminus* distinguisheth: there is, *Timor poenae*, and *Timor culpe propter peccatum*: Feare of punishment, and feare of sinne; for the punishment sake: Loue expelleth not the first kinde of feare, but the second, *Bellar. de purgator. lib. 2. cap. 3.* Ans. I pray you what difference is there betweene feare of punishment, and feare of sinne because of the punishment? or howe can these two be separated? for he that is afraid to be damned, will be afraid to sinne, which causeth damnation: Loue therefore expelleth these seruile kindes of feare, which haue painfulness, as the Apostle saith; but it retaineth the reuerence or feare of children, which bringeth comfort rather, and boldnes in the day of iudgment, *Ibid. vers. 17. michi in omib. 28.*
- 16 *Distinct. 16.* A mediator may be understood twofaies. First, he is mediator that payeth the debt vnto the creditor for the debtor; so Christ onely is our mediator, who hath paid the ransom for vs: Secondly, he that intercedeth the creditor to forgive the debtor, so the Saints may be and are mediators in praying for vs: Christ is the mediator of Redemption, & of intercession, *Bellarmin. lib. 1. de Sanct. cap. 20.* It is a very blasphemous distinction, and contrarie to scripture: for our mediator betweene God and man, must be both God and man, *1. Timoth. 2. 5.* Therefore no creature can be our mediator. Againe, to make intercession to God for vs, belongeth to the priest-hood of Christ, who, as the high priest was wont to go into the most holy place to pray for the people, is now entered into the heavens to appeare in the sight of God for vs, *Hebr. 9. 24.* But Christ onely is our

our priest in heauen, neither Angel nor Saint, Ergo he onely is our mediator and intercessor.

Distinct. 17. The question arising betweene vs, whether Christ be our Mediator, in respect of his manhood onely, as they hold, or as hee is both God and man, as we teach: they doe coine vs this sophisticall distinction, that Christ is our Mediator in both his natures, *Ratione supposita, & ratione formalis in principio*, in respect of the *suppositum* or *hypothesis* of the Mediator, not in respect of the *formall* beginning: to speake this more plainly, The mediator must of necessity be both God and man, but the forme of his mediation, or that whereby hee worketh his mediation, is his humane nature, *Bellarmin. de Christo lib. 1. cap. 3.* Answ. The scripture attributeth the mediation of Christ to both his natures: *God was in Christ reconciling the world to himselfe*: here God is a reconciler, and Christ a reconciler, that is, Christ reconcileth vs both as God and man, *2. Corinth. 5. 19.*

Distinct. 18. The saintes are our intercessors, not as authors themselves of any benefite vnto vs, but obtraying through Christ, and his merites, whatsoeuer by them is obtrayned for vs, *Bellarmin. de Sanct. lib. 1. cap. 17.*

Answ. First, their owne practise is contrary, for they make their saintes their mediators by their owne merites and worthinesse, as in those blasphemous verses made of *Thomas Becket*, is to be seene,

*Thomas sanguinem, quem pro nobis impendit,
Fecit Christus scandere, quo Thomas ascendit.*

By the blood of Thomas, which for thee he did spend,
Grant vs Christ, whither he did to ascend.

Secondly, the scripture biddeth vs pray in the name of Christ vnto God, and we shall receiue what wee aske, which is a more compendious way, then to pray to saintes, and they by Christ vnto God: for if praying in our owne persons in the name of Christ our prayers be heard, *Iohn 16. 24.* inuocation of saintes is superfluous.

Distinct. 19. They make two kindes of religious worship: one called *latria*, which is onely due vnto God: the other *hyperbata*, which may bee giuen to angels and to sayntes, *Bellarmin. lib. 2. de sanctis cap. 12.* Answ. All religious worship is onely to be yielded vnto God: as the angel would not suffer Iohn to worship him, but sayd, Worship God, *Apocal. 22. verse 9.* because all worship is due vnto him: hee forbiddeh not Iohn some speciall kinde of worship, but generally all, as acknowledging, that no kinde of worship was due vnto him. And concerning the worde *latria*, it is taken also in scripture for the proper seruice of God: as *Galathians 4. 8.* *Ye did seruice to them, that by nature were no Gods*: There this worde is vsed.

Distinct. 20. They distinguish betweene *idolum*, an Idole, and *imago*, an Image: an Image in Greeke, *eikon*, is a true similitude of a thing.

- an Idol, *idol* doth represent a thing that is not: such were the Idols of the heathen: Images, they say, they haue, but no Idols. *Bellarm. lib. de Sanct. cap. 3.* Answer. As concerning the word, the Idols in scripture are also called Images, *Rom. 1. 23.* there the word *idol* is vsed. The papistes then in worshipping of Images, are proued also to be idolaters, worshippers of Idols: This frivolous distinction helpeth them not.
- 21 *Distinct. 21.* They make this difference betweene the Idols of the heathen, and their Images: the heathen worshipped their Idols as Gods; and therefore were Idolaters: But they worship their Images for that relation they haue to those, whose images they are, *Rhemist. Philipp. 2. sect. 2.* Answer. The Iewes also, which were plagued of God for their idolatrie, had a relation in their golden Calfe to that God, that broughe them out of *Egypt*, *Exod. 32. 4. 5.* So *Judg. 17. 3.* *Micah* his mother sayth, that shee had consecrated the shekels of siluer to the Lord *Iehouah*, to make a molten Image: yet for all this they were idolaters; and so are the Papistes: this shift of theirs helpeth them not a whit.
- 22 *Distinct. 22.* A thing may be honoured, or is sayde to receyue or be capable of honour after a diuerse manner. First, a thing is honoured *Per se, vel per accidens*, of it selfe, as the person of the king is honoured; or accidentally, as the kinges robes are honoured because of the king. Secondly, a thing may bee honoured, *propter se, vel propter aliud*, for it selfe sake, or for and because of some other thing, wheron the cause of the honour dependeth. Thirdly, a thing may be honoured *proprio, improprio*, properly, which in respect of it selfe is honoured: *improprio*, which in stead and place of an other thing is honoured, as the Embassador is for the king. Now the Images of Saintes are to be worshipped, not onely improperly or accidentally, but properly, and of themselves: yea improperly, and by an accident are capable of the highest kinde of worshipp, as the Image of God or Christ of the same honour that is due vnto them, *Bellarmin. lib. 2. de Sanct. cap. 20. 21. 23.* Answer. I pray you how faire are these blasphemous Papists from the highest kinde of idolatrie, and from making their stockes and stones their gods? For the heathen in like sort vsed such distinctions: *Non ego illum lapidem colo, adoro, quem video, sed seruio ei, quem non video.* I do not worship this stone, I adore that I see, but I serue him whom I see not. *Iust. in psal. 96.* Thus properly they gave adoration to their Images, but seruice, which is the english of (*seruio*) *Rhemist. Mat. 4. sect. 3.* they referred vnto that God whose image it was, yet for all this they were most monstrous idolaters, and so are the Papistes. Agayne, no religious worship, properly or improperly, accidentally or otherwise is due to any, but onely to the Lord, *Thou shalt worship the Lord thy God, and him onely shalt thou serue.* *Mat. 4. 10.* Which text is alleadged by our Saviour against Sathan, who had tempted him to fall downe and adore him: wherefore by this text all falling

falling downe and prostrating of our selues before any creature to adore it, is forbidden, without which submissie gesture, nor the meanest kinde of religious worship can be exhibited to any.

Distinct. 23. There are then three kinds of religious worship due vnto 23
God, and his Saintes: *Latria*, seruice proper vnto God: *Dulia*, adoration which may be giuen to Saintes and angels: *Hyperdulia*, an higher kinde of adoration due onely to the virgine Marie. And each of these three hath two kindes: enery one of them may be considered, *Simpliciter, vel secundum quid*, simplic or absolutely, or in part onely and respect: and enery one of these kindes of worship, is eyther *Cultus perfectus*, or *imperfectus*, a perfect or imperfect worship. The perfect and simple kinde of *Latria*, is proper to God onely, the imperfect and inferior or respectiue kinde may be giuen, and is due to the image of God: so the perfect kinde of *Dulia* is for the Sainte himsele, the imperfect for his image: the perfecte kinde of *Hyperdulia* is for the Virgin Marie only, the imperfect for her Image, *Bellar. li. 2. de Sanct. ca. 25. Contr.* First, thus haue we fixe kindes of religious worshipec forged & deuised by papists, more by fine the word of God either knoweth or acknowledgeth. 2 Where haue they learned that the Virgin Mary is worthy of an higher kinde of adoratiō, then either Saint or angel? The scripture only saith, that they shalbe as angels, not about or superior to angels: *Mat. 22. 30.* 3 By this distinctiō of theirs it cometh to passe that the Image of God, of Christ, yea of our Lady, shal haue an higher kind of worship, not then the Images of saints, but then the saynts themselues, then either prophet or apostle, for these haue but their *Dulia*, their simple adorations: but the Images of God & of Christ, haue their kinde of *Latria*: the Image of Mary, a kinde of *Hyperdulia*. But this is very grosse & absurd, that a dead thing, that hath no life, should be more honored, then a reasonable & vnderstanding, yea an holy creature: *Augustin* saith, *Artifex melior est eis*, the Image maker is better then the Image, in *Psal. 113.* but a prophet or apostle is far to bee preferred before enery artificer or craftsman, & one would thinke that the liuely Image of God, which is man, that walketh and breatheth, should be worthie of greater honor, then the dead and senseles Image of God. Fourthly, by the places alleadged before, *Apocal. 22. 9. Matth. 23. 18.* It is euident, that no kinde of religious worship is due to any creature, but onely vnto God.

Distinct. 24. *Sacra edes*, Churches or holy houses haue a double relation 24
or respect: for they may bee considered as they are *Templa*, Temples or Churches, and so properly they are built onely to the honour of God: or as they are, *Basilica*, or *Memoria*, sumptuous buildings and monuments of remembrance, and so also they may bee dedicated to Sayntes: *Bellar. lib. 3. de Sanct. cap. 4. Contr.* First, if the same place in a diuerse respect may bee consecrate to the honour of God and Sayntes together: great

reason

reason, that God should be the more principal: but now it is not so, for they are called by the names of Saints: if God were the chiefe, he should giue the name to the place: And indeed the places of prayer are Gods houses: *My house shall be called the house of prayer. Esay 56.7.* That Churches are called by saintes names amongst vs, it is not for their honour, but onely for a ciuile difference and distinction of places: and in their sense Churches are not dedicate vnto God neither, for any holines that is in the place; for in that sort, Christ sayth, *his father will not be worshipped, neither in that mount Garizim, nor at Ierusalem, Iohn 4.27.* not in one place more than in another: but they are holy places and for the honor of God in respect of the vse, which is for prayer, *My house, an house of prayer,* sayth the Lord, and for hearing the word of God, *Act. 13. 15.*

- 25 *Distinct. 25.* Saintes some are *Canonized*, that is publicly allowed to be saintes: some are not *Canonized* and receiued into the kalendar: the difference is this, *Canonized Saintes*, either generally by the Pope so canonized, for the whole Church, or more specially by a bishop for his prouince or Diocesse, may be publicly prayed vnto, Temples built in their names; and their holy dayes yearly remembred, their Reliques preserued in Churches to bee adored: But none of these things publicly may be exhibited to not *Canonized Saintes*, vnlesse prinatly onely, *Belarm. de sanct. lib. 1. cap. 10.* Contr. First that neither *Canonized*, nor *uncanonized* Saintes are in any such sort to bee worshipped, wee haue shewed before. Secondly, what an absurde thing is this, it is lawfull to pray to some Sainte priuately, and yet vnlawfull to do it publicly? so men shall haue house saints and Church saints: they shall serue one God at home; and another at the Church: such were the toyes of the heathen: such kinde of stufte wee read of, *Ezech. 8. 10.* where the princes of Israell were gotten into a corner, and there worshipped the similitude of creeping things, and abominable beastes, which they were ashamed to doe publicly: so belike, popish house-saintes are such goodly things, that they dare not be seene. Thirdly, if they be all saintes, why are they not all *Canonized*? if they be all saints with God, why are they not with men? Fourthly, but who gaue them such power to *Canonize* some saintes, and not othersome? Christ saith, To sit at his right hand, or his left, is not his to giue, *Math. 20. 23.* howe then dare the Pope, or any Prelate, presume to doe that which Christ assumeth not, as he is man?

- 26 *Distinct. 26.* The hearts of men, their thoughts and cogitations are knowen two manner of wayes: either naturally by an *ordinary* and *proper* power; and so our hearts are knowen onely to God: or by an *extraordinarie* grace & gift, and so both the angels & saints doe know our inward repentance, and desires, *Rhemist. 1. Coriuth. 2. sect. 1.* Contr. It is one thing by reuelation to vnderstande the secretes of mens heartes, as the Prophets

phets some time did, and as Peter discerned the fraude of *Ananias* and *Sapphira*: An other aling to receiue a gift, and power themselves, when they will, to looke into mens heartes, as they affirme of their Sainces, that alwaies they are able to vnderstand as the vocall voice, for our inward repentance: For if at any time they want this power, then prayers made vnto them are sometime in vaine, which I thinke they will not graunt. But this is contrary to the scripture, which saith, that God onely knoweth the heartes of men, *1. Kin. 8. 39.* It is not said he chiefly or properly knoweth them, but he onely: And a reason is there giuen: *Reward every man according to his waies, as thou knowest his heart.* God therefore onely knoweth the hart, because he only rewardeth men after their waies.

Distinct. 27. The papistes deuide hell into 4. partes or members, according to the measure and continuance of the punishment, for the paine is either temporall, or eternall: and there is, *Duplex poena, damni & sensus*: A double punishment beside, either of losse without smart, or of losse and damage, with smart and punishment together: The place of temporal losse onely was *Limbus patrum*, the dungeon of darkenes, where the fathers remained till the coming of Christ: the place of eternall losse without smart, is *Limbus infantum*, the dungeon, to the which children dying without baptisme are sent: the place of temperall losse and punishment withal, is *Purgatorie*: the place of eternall losse and punishment is *Hell*, *Bellarm. de purgator. lib. 2. cap. 6. Contra.* These are phantasticall and superstitious deuises of men: for the scripture maketh but one place of darkenesse and punishment, as there is but one place of ioy and lighte, namely heauen, *Luk. 16.* The rich glutton went to hel, *Lazarus* into *Abrahams* bosome, which *Augustine* denieth could be a member of hel, because it was *felicitatis sinus*, a place or bosome of blisse, *Epist. 19.* Againe, they make all these infernall regions to be places of darknes: but the scripture maketh no other place of darknes but hell, into the which the deuils were throwne down: So *S. Peter* taketh that hel & the chaines of darkenes for al one: And what place else is that which the same Apostle calleth a prison, *1. Pet. 3. 19.* (which the papistes notwithstanding vnderstand of their *Limbus patrum*) but where the chaines of darkenes are? for chaines and a prison house, haue a mutuall reference one to the other. 2. In hel there is not, neither can be a punishment of losse or damage onely, without sense & smart of torment: for they which are in darknes excluded from the presence of God, do not onely iustaine the losse of that benefit, but they must needs also be in paine & sorow: for as the Psalme pronouceth of other creatures: *If thou hidest thy face, they are troubled,* *Psal. 104. 29.* so is it also true of men, that the hiding of Gods face, the absence of his spirit bringeth sorrow & trouble withal: So our Sauour saith, *They shal be cast into vster or exterior darkenes, where shal be weeping & gnashing of teeth,* *Math. 8. 12.* darkenes then

then is accompanied with weeping and extreme horror: It is called the vtter or exterior darkenesse, because without the kingdome of heauen there is nothing but darkenes: But if they will haue it so called, in respect of hell it selfe, as though some darknesse were *Exterior or outward*, some *interior or inward*, the darkenesse of *Limbus patrum*, which, they say, is in the brimme of hell, must be this *exterior darknesse*, because hel the place of the damned is lower and more inward, and that must be the *Interior darknesse*. Thus wee see howe easely their vanities are blowen away.

- 28 *Distinct. 28.* The Iesuite maketh two kindes of voluntarie worship: that is properly called, *Cultus voluntarius*, Voluntarie worship, *Qui sine ratione suscipitur*: Which is taken in hand without any reason or ground: There is an other kinde of worship or seruice: *Qui exhibetur Deo per actus virtutum*: Which is performed vnto God, by some act of vertue, and this is not properly a voluntarie worship or Religion, though it be not commanded: of this sort, they say, their pilgrimages are, and such like, *Bellar. de sanct. lib. 2. cap. 8. Contra. 1.* Saint Paule forbiddeth all voluntarie worship, *Coloss. 2. 23.* the worde is *idola seruanda*: wherefore al thinges brought into the worship of God without his commandement, by the wil of man, what reason or cause soeuer is pretended, is but will-worship. 2. The Apostle speaketh not of such a will-worship, as is fondly enterprised without any cause, as if a man should vowe not to sit downe at the table, till he haue twise washed, as the Iesuite putteth the example: but euen of such worship, as is commended by the Iesuite, which is not rashly begunne, but with aduse, and performed by some vertuous act: for the Apostle saith, that euen will-worship hath a shew of wisdom: it is not, *sine ratione*, but, *habet rationem sapientia*: Againe, there is submission and humblenesse of the minde, and not sparing, or not satisfying the flesh; al these our aduersaries cannot denie to be vertuous actes: for such are their fastings, and other workes of penance: Wherefore euen such thinges do make but a will-worshippe. The Iesuite then hath saide iust nothing.

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Heere vowes and sacrifices are ioynd together, but sacrifices no manner of way are due to Saints, therefore neither vowes. Again, the scripture maketh this a reason, why we should vowe vnto God, and pay our vowes: *For the Lord thy God will surely require it of thee, Deut. 23. 21.* But God onely is able to require and exact a vowe at our handes and to call vs to accounte for it: Ergo, wee must vowe onely vnto him.

Distinct. 30. Daies among Christians are partlie Equall, partlie unequal. 30
 Unequall they are by reason of the precept and determination of the Church, and for the mysticall signification which they haue: Equall they are: *Quoad essentialia scilicet*. In respect of the essentiall matters of an holy day: As a man priuately by him selfe may vpon any day receiue the communion, heare the word, and keepe the memorie of Christes resurrection, *Bellarmin. de cult. Sancto. lib. 1. cap. 10. Contra.* The difference and distinction of daies for signification, and in respect of more holinesse is meere Iudaicall, as the Apostle testifieth: *This man esteemeth one day above another day, another man counteth every day alike, Rom. 14. 5.* Wherefore daies are all equall and alike vnto Christians, not in respect onelie of those essentials: (for so were they also equal to the Jewes, they might by them selues vpon any day, if they would, read the law, remember Gods benefites and such like,) but they are equal in nature, holines and goodnes: so that difference of daies amonge Christians is rather for Christian order and pollicie sake, for the people to meete together to heare the word and serue God, then as setting apart some daies for greater holines in themselves.

Distinct. 31. Whereas wee object that place of the Gospell: *The* 31
poore ye haue alwaies: but meye shall not haue alwaies, Math. 26. against the Reall and bodily presence of Christ in the Eucharist: They answer by this distinction: that Christ is not now present in bodie, *Visibili & corporalipresentia*: By his visible, or corporall presence: or, *Secundum humanam conuersationem*. After his conuersation, or as he was conuersant amonge men: but inuisible he may be present, and after another maner, *Bellarmin. de Eucharist. lib. 1. cap. 14. resp. ad loc. 4. Contra.* This distinction is thus by scripture overthrowen: *S. Peter saith, The heauens must containe or receiue Christ, till his coming againe, Act. 3. 21.* He cannot in his body be absent from heauen till that time, therefore he can not any way be present in earth. If they answer, as they doe, that he may be in Heauen and in the Eucharist all at one time, wee confute them by an other place of scripture: *Hee is not here (saith the Angell) for he is risen, Math. 28. 6.* which had bene no good argument, if the body of Christ were likely to be in two places at once.

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Heere vowes and sacrifices are ioyned together, but sacrifices no manner of way are due to Saints, therefore neither vowes. Again, the scripture maketh this a reason, why we should vowe vnto God, and pay our vowes: *For the Lord thy God will surely require it of thee, Deut. 23. 21.* But God onely is able to require and exact a vowe at our handes and to call vs to accounte for it: Ergo, wee must vowe onely vnto him.

Distinct. 30. Daies among Christians are partlie Equall, partlie unequal: Unequall they are by reason of the precept and determination of the Church, and for the mysticall signification which they haue: Equall they are: *Quod essentialia sunt.* In respect of the essentiall matters of an holy day: As a man priuately by him selfe may vpon any day receiue the communion, heare the word, and keepe the memorie of Christes resurrection, Bellarm. de eult. Sacror. lib. 1. cap. 10. Contra. The difference and distinction of daies for signification, and in respect of more holinesse is meere Iudaicall, as the Apostle testifieth: *This man esteemeth one day above another day, another man counteth every day alike, Rom. 14. 5.* Wherefore daies are all equall and alike vnto Christians, not in respect onelic of those essentials: (for so were they also equal to the Iewes, they might by them selues vpon any day, if they would, read the law, remember Gods benefites and such like,) but they are equal in nature, holines and goodnes: so that difference of daies among Christians is rather for Christian order and pollicie sake, for the people to meete together to heare the word and serue God, then as setting apart some daies for greater holines in themselves.

Distinct. 31. Whereas wee object that place of the Gospell: *The poore ye haue alwaies: but meye shall not haue alwaies, Math. 26.* against the Reall and bodily presence of Christ in the Eucharist: They answer by this distinction: that Christ is not now present in bodie, *Visibili & corporalipresentia*: By his visible, or corporall presence: or, *Secundum humanam conuersationem*. After his conuersation, or as he was conuersant amonge men: but inuisiblie he may be present, and after another maner, Bellarm. de Eucharist. lib. 1. cap. 14. resp. ad loc. 4. Contra. This distinction is thus by scripture overthrowen: S. Peter saith, *The heauen must containe or receiue Christ, till his coming againe, Act. 3. 21.* He cannot in his body be absent from heauen till that time, therefore he can not any way be present in earth. If they answer, as they doe, that he may be in Heauen and in the Eucharist all at one time, wee confute them by another place of scripture: *Hee is not here (saith the Angell) for he is risen, Math. 28. 6.* which had beene no good argument, if the body of Christ were likely to be in two places at once.

32. *Distinct.* 32. Some things are properly attributed to the bodie of Christ in the Eucharist, as whatsoeuer signifieth motion from place to place, as the bodie of Christ may be said to be lifted vp, and to be laid downe and such like: but other mutations and chaunges, as to waite hoate or colde, to sower or be mouldie, doe very improperly or not at all agree vnto the body of Christ, *Bellarm. de Eucharist. lib. 1. cap. 3. Contra.* We graunt in deede that Christes bodie is not now subiect to heate or colde, nor any such thing, and therefore wee denie that his bodie is present in the Eucharist, because the Elements doe receiue these alterations: Let them tell vs then, when the breade mouldeth, and the wine sowreth, what it is that is mouldie, or sower, breade and wine after consecration there is none; the accidentes, as the whitenesse, roundnesse, sweetnesse, cannot receiue other accidentes; we cannot say, that they are mouldie, or sower: are they not then driuen to confesse that the bodie of Christ is subiect to mould, and sowernesse? If they say Christes bodie departeth, and a newe matter is supplied as before there was transubstantiation by the turning of the breade into Christes bodie, so nowe there must bee a retransubstantiation (which is a newe pointe of popish learning) by the returning of the breade againe.

33. *Distinct.* 33. Whereas they affirme, that the whole quantitie and proportion of Christes bodie is in the hoaste, wee thus replie vppon them; that it is an essentiall propertie of quantitie to haue, *Partem extra partem*: One parte distinct from an other, the head can not be where the feete, nor the feete, &c. But if Christes bodie in his proper quantitie were in the hoaste, his partes can not be distinct in so small a roome, but shuffed and confounded together, *Bellarmino* heere coyneeth a most friuolous and sophisticall distinction: *Corpus quantum* (saith he) *habet partem extra partem, si illud extra dicat habitudinem ad subiectum, non autem, si dicat habitudinem ad locum*: That a bodie of due quantitie hath partes distinct one from another in respect of the subiect, or bodie it selfe, but not in respect of the place: so there may be *Extensio & distinctio partium in subiecto, sed non in loco*: There may be an extension of the partes, and a distinction in the subiect, though not in the place, *Bellarmino de sacram. Eucharist. lib. 3. cap. 7.* This of all other is the most absurde and witlesse distinction, for howe can there be a distinction reall of the partes in the bodie, if there be not in the place? for euerie parte hath his proper place and weareable thereunto, and as the bodie is lesse or more, so the proper place thereof is dilated, or contracted. If then wee take a bodie of two cubites and thrust it into a roome of one cubite or lesse, there cannot be the like extension of the partes,

as in a place of two cubites. All the sophistrie in the world (for the de-
vill put to his wit and all) will not helpe them heere, that Christes body
full and whole should be enclosed in a thinn water cake, and yet all his
partes keepe their due place and proportion still. Alas, poore men, these
restlesse toyes will cause them sooner to runne madde, then helpe them
at a pinch.

Distinct. 34. They tell vs of three kindes of conuersion of thinges
there is *Conuersio productiua*, A conuersion productiue, when a thing is
produced, which was not before, as when Christ chaunged water into
wine: *Conuersio conseruatiua*: A conuersion conseruatiue, when one thing
is corrupted or perished, and an other thing is generated or preserved:
Conuersio adductiua, A conuersion adductiue, when a thing is not produ-
ced that was before, but is onely brought to a place where it was not: &
so is the breade adductiue, chaunged into the bodie of Christ in the sa-
crament. *Bellarmino de sacram. lib. 3. cap. 18. Contra. 1.* These species, or kindes
of conuersion are confounded, for the productiue and conseruatiue are all
one, as that example sheweth of turning the water into wine: for the wa-
ter was chaunged, and wine conserued, and the wine was produced by the
power of Christ, out of the substance of water: The creation was properly
productiue, when thinges were made and produced, that were not: but there
is no creation now, and therefore no productiue conuersion. Yet to
keepe their distinction, wee wil easely prooue, that the beeing of Christes
body in the Eucharist, is by a productiue or conseruatiue chaunge, not an ad-
ductiue: For either the breade is there together with Christes bodie, as the
Lutherans holde, and that is their *consustantiation*, which papistes denie;
or the breade is annihilate, and turned to nothing, which I thinke they will
not graunt: or it must needes be turned into Christes bodie, and so a thing
is produced, that was not, namely the breade bodie of Christ. They haue
nothing to answer but this, that the breade is turned into, *Materia prima*, the
first matter, wherof thinges are made as the water was when Christ made
the wine. *Bellarmino. ibid. cap. 24. Contra. 1.* Thus if Aristotle had not hel-
ped them with his phantasticall deuise of *Materia prima*, they had
beeene put to their stumps. 2. And so notwithstanding they are for
Aristotles deuise, can not stande against scripture, which saith concern-
ing that miracle of Christes: *Aquam uinum fecit*. As their owne
text hath: the water made wine: the water did not vanish into *Ma-
teria prima*, or I wote not what, but it was made wine, namely wa-
ter: and if after the same manner the breade be conuerted in the Eu-
charist, the breade is made the bodie of Christ, and the bodie of
Christ is made of it. Bee ashamed at length yee papistes, of such
fooleries, and glorifie God, in confessing your error, and acknowl-
ding the truth.

- Distinct. 35.* Where wee urge that place of the Apostle, *Hebr. 10. 14.* Christ with once offering, hath made perfect for ever them that are sanctified. And therefore he is not offered or sacrificed in the Masse. They have found out this quaint distinction: the oblation of Christ is, *Craenia vel inveniunt*: Bloodie, or vnbloodie: the bloodie sacrifice was offered but once, the vnbloodie may be offered often, *Bellarmin. lib. 1. de missa. cap. 6. resp. ad 8. argum. Contr.* This is a vaine distinction, void of learning & truth: for Christ can not be offered vp, but by dying, *Hebr. 9. 27. 28.* And without shedding of blood, there is no remission of sinnes: *vers. 22.* But by the sacrifice of Christ, so oft as it is offered, there is remission of sins: Ergo also shedding of blood: there is then no such vnbloody sacrifice or oblation of Christ.
- Distinct. 36.* In other sacramentes the priest is the minister of Christ, yet speaketh in his owne person, as in baptisme, I baptize thee with water: but in the Eucharist, he is not onely the minister of Christ, but assumeth and taketh vpon him his very person, saying: *This is my body*, as the Angels sometime spake in the person of God, *Bellarmin. de sacram. Eucharist. lib. 4. cap. 14. Contr.* 1. When ministers haue such warrant to speak in the person of God, as the Angels had, they may doe as they did. 2. The Rhemistes confesse that the priest in penance giueth absolution in the person of Christ, *Annot. 2. Corinth. 2. 6.* Therefore in the Eucharist onely, as *Bellarmin* saith, he assumeth not the person of Christ, but at other times also, by their owne confession. 3. If to doe any thing in the person of Christ, be no more but in the name & power, or in the stead & place of Christ, we mislike not the phrase nor sense, for the scripture alloweth that speech: *Wee are messengers for Christ, and for Christ, or in Christes steade, we beseech you: 2. Corinth. 5. 20. 21.* He saith not, as Christ, but for Christ: and the highest dignitie that the pastors of the Church haue, is to be ministers only of reconciliation, *2. Corinth. 5. 18.* and to be dispensers or disposers of the mysteries of God, *1. Corinth. 4. 1.* See then what is become of this distinction.
- Distinct. 37.* There is an action in the Church, which is both a sacrifice, and a representation of a sacrifice beside: there is also another that is no sacrifice, but a representation onelie: the first is the Masse, the second the Eucharist, *Bellarmin. lib. 1. de missa. cap. 1. Contr.* 1. The Eucharist also is a sacrifice of praise and thanksgiving, as the word signifieth: for other sacrifice externall in the Church we acknowledge none but these spirituall ones, *Hebr. 13. 15. 16.* 2. Such distinction of a sacrifice representing, and a representing without a sacrifice, they learne not out of the word, nay it is contrary to it, for al that Christ commaundeth vs is, *to doe this in his remembrance*, and this doing, is nothing else, but eating & drinking according to his institution in the sacrament, *1. Corinth. 11. 26. & vers. 28. This do as often as ye drinke it.* This doing is communicating by drinking, not sacrificing, as they fondly imagine.

Distinction 38. There is, *Duplex dissolutio*: a double kinde of divorce in 38
 matrimonie, *quoad thorum & cohabitacionem*, & *quoad vinculum*. A divorce
 from bed and board onely, the marriage knot or bond remaining still, as
 in case of adulterie: and an other kinde, when the knotte or bond it selfe
 is dissolved, and loosed. *Be Lar. de matrim. lib. 1. cap. 24. Contr.* This distinc-
 tion is contrarie to the Apostle: as wee shall shew: marriage cannot bee
 dissolved in respect of bedding and boarding together, but the bond, *Pla-*
ritum, must needs be untied: What the *Placitum* or bond of marriage is,
 Saint Paul sheweth, *The wife hath not power over her owne body, but her husbands*
band, and so likewise the husband, &c. 1. Corinth. 7. 4. and that this is the
 bond, it is gathered out of the 15. verse, where speaking of the depart-
 ure of infidels, hee sayth, that a brother or sister is not in subiection, that
 is, is no longer bound to performe these duties and debtes of marriage: & 14
 verie 27. *Art thou bound to a wife? seek not to be loosed: Ergo*, the bond may
 bee loosed: the word here used is, *Muna*, of the which worde cometh
Muna, or *Mona Vinculum*, a bonde. Therefore by not being in subiection
 or vnder power one of an other, is to be freed, and to be no longer bound.
 If the marriage knot or bond could not be untied among christians, the a-
 postle needed not to have saide, *Seke not to be loosed: for who will seek for*
an impossible thing?

Distinction 39. Some vertues are *Morales*, moral, some *Theologice*, theo- 39
 logicall, repentance, which they call penance, is a vertue *Moralis*, and the
 Jesuite: faith a vertue *Theologicall*, *Be Lar. lib. 1. de penitent. cap. 29. Contr.*
 First, this distinction is not currant: for if you vnderstande by *Theologi-*
cal, that which is diuine: for so wee englishe *Theologie*, Diuinitie,
 then are all the vertues of christians *Theologicall*, that is *Diuine*, both in
 respect of the author, for they are all the gifts of God, *1. Cor. 12. 17.* as al-
 so in respect of their operation and effect, *For as spirituals* (sayth S. Peter)
of the diuine nature, if ye see the corruption of worldly lusts, 2. Epist. 1. 4. Lo the
 flying of worldly lusts, which is with them a *Moral* vertue, is now be-
 come a *theologicall* or *diuine* vertue, because thereby wee are made *diuine*,
 or like to the *diuine* nature. Secondly, if they bee *moral* vertues, which
 consist in manners and practise, they are *moral*, that consist in knowledg:
 and speculation, Faith in that sense is not *moral*, but *moral*, Faith *work-*
ing by loue. Galath. 6. 5. Thirdly, what needeth such distinction and se-
 paration of vertues, seeing the apostle ioyneth them all together, *Ioyn-*
unto your faith vertue, 10 vertue knowledge, 11 knowledge temperance, 2. Peter
1. ver. 5. 7. Therefore it is no good argument which the Jesuite maketh,
 sayth belongeth not to repentance, because one is of this kind, & another
 of that, seeing the apostle, both in nature & practise ioyneth the together.

Distinction 40. In contrition, *Propositiu* non *perfectu* duplex, there is a dou- 40
 ble purpose not to sinne any more, *Formale sine implicito*, & *formale seu*
expli-

8. *explicite*, an inward and veruall purpose, and a formall and explicate purpose: the first is not sufficient, but it is necessary, that he which is iustified from his sinne, should make a formall & expresse purpose not to sin any more, beside the detestation which he hath of sinne. Bellarm. lib. 2. de penitent. cap. 6. *Contr.* First, the Lord saith by his prophet, *If the wicked will re- turne from all his sinnes, and keepe my statutes, he shall surely live: Ezech. 18. 21.* Here is nothing required but a forsaking of sinne, and doing of righteousnes which may be done without any such formall or expresse purpose: yet a purpose of heart is necessary. *Ad. 11. 21.* which must needs accompanie the detestation of sinne, and amendement of life. Secondly, I pray you where was this formall & expresse vowe or purpose in the theefe vpon the crosse, vnto who Christ notwithstanding promised paradise? *Luk. 23. ver. 43.*

41. *Distinct. 41.* They distinguish thus of merites: There is *Admirum de congruo*, merite of congruence, as the workes which goe before iustification, though they be not simplis meritorious, *Ex debita iustitia* by the due debt of iustice, yet they deserue of congruence: *Admirum de condigno*, merite of condignitie followeth iustification, whereby a man by his meritorious workes is worthy by iustice of the kingdome of heauen. *Rhemist. annot. Ro. 2. sect. 3. Bellarm. lib. 2. de penitent. cap. 12.* *Contr.* First, that there is no me-

88. *ritum* of condignitie. S. Paul the west saying, *The afflictions of this life are necessary to us, (as they reade) Condigne of the glory to come, Rom. 8. ver. 18.* The Rhemistes distinction vpon that place of *condigne* to, and *condigne* of, is but a Jesuricall roye, and not worth the answer. Secondly, that there is no merite of congruence before iustification, it is thus prooued: Without faith there is no merite, for without faith it is impossible to please God. *Hebr. 11. 6.* and faith is not before iustification. *Rom. 3. 28. Ergo.*

42. *Distinct. 42.* Workes of the lawe or of nature done without or before faith merite not, but workes done by Gods grace, are truly meritorious: Thus they answer vs, when we obiekt that place, *Rom. 8. 28. Wee holde that a man is iustified by faith without the workes of the lawe.* *Rhemist. in hunc locum.* *Contr.* The Apostle himselfe taketh away this distinction. *Ephes. 3. 17.* *Grace* is wrought through faith, not of workes: then it followeth ver. 10. *for we are his workmanship created in Christ Iesu vnto good workes, which God hath ordaind, that wee should walke in.* Here the apostle excludeth euon workes of grace prepared, and ordaind of God, from being any cause of our iustification.

43. *Distinct. 43.* Some things doe iustifie. *Ex opere operantis*, by the worke of the doer, *scilicet fidei & deuotionis suscipientis.* That is by the faith and deuotion of the receiver, so the sacramentes of the old law did iustifie: Some things doe iustifie. *Ex opere operato*, by the very worke wrought, as the sacramentes of the New Testament. *Bellarmin. de effect. sacr. lib. 2. cap. 13.*

Contr.

Part from fault and punishment: the second from the fault, but wee our selves must satisfie for the punishment, *Ballam. de penitent. lib. 4. cap. 14.* Contra. If our sinnes be forgiven vs, the punishment likewise together with the sinne is removed: for sinne causeth death, and all other punishments: It should not therefore stand with the iustice of God, to lay punishment vpon men, having forgiven them their sinnes: for this were to say, that their sinnes are not truly forgiven. Christ hath set vs at peace with God by the blood of his crosse, *Coloss. 2. 29.* Ergo, hee hath satisfied both for the offence and punishment: For if God punish stil, then were we not at perfect peace with him, his anger yet abiding: And whereas they make the first remission of sinnes to be available both for the sinne and punishment: the second but for the sinne: the Apostle reasoneth cleane contrarie: *If while we were yet sinners and enemies, Christ dyed for vs, much more being iustified by his blood, and reconciled by his death, wee shalbe saved from wrath through him. Ro. 5. 10. 21.* Much more saith the Apostle: if then in the first reconciliation to God, we had remission of both, being now reconciled wee shall much more. Hence also it is manifest, that Christ worketh all both before our reconciliation, and after.

46 *Distinction 46.* Men also may satisfie for the fault, but *ex congruo*, non *ex condigno*. It is a satisfaction of congruie, not of condignitie, *Ballam. li. 4. de penitent. cap. 1.* Contra. There is no satisfaction wrought by man for his sinnes, no nor of congruie: First, it is repugnant to the nature and propertie of satisfaction: for that, which is of congruie, is accepted of fauour, but satisfaction is an exact compensation in respect of iustice: by this God is iustly satisfied by the other, hee is but enclined to fauour, as they teach. Secondly, there is no satisfaction for sinne *ex congruo* for when we were enemies (saith *S. Paul*) wee were reconciled to God, *Rom. 5. 10.* But nothing that enemies can do, is acceptable vnto God, therefore God cannot any waies, no nor *ex congruo*, by our satisfaction be appeased before our reconciliation, nor yet afterward: for our sinne in the purchasing of our reconciliation was already satisfied for by Christ.

47 *Distinction 47.* Man can not satisfie God for the eternall punishment due vnto sinne, but for the temporall he may, *Ballam. lib. 4. de penitent. cap. 1. Contr.* Seeing our Saviour Christ hath fully redeemed vs by his most precious blood, he hath not onely satisfied for our sinne, but for our punishment both eternall and temporall due vnto sinne, *Heb. 10. 14.* with one offering hath he made perfect, (as the *Rhemist* read.) consummated for ever them that are sanctified. If then he have consummated vs by our redemption, he hath satisfied for all: for if any thing were left to be done by vs, wee should not be consummated by him. And as for the punishments and chastenings of this life, *S. Paul* sheweth the ende of them, not to make satisfaction, but to be chastened of the Lord, that we should not be

condemned with the world, 1. Corinth. 1. 32.

Distinct. 48. There is *actualis satisfactio*, an actual satisfaction: and 48
that is our satisfaction: *Alia est satisfactio virtualis*, a virtual satisfaction:
(This name *Bellarmino* hath not, but the sense:) Such is the satisfaction of
Christ, *Per quam habemus gratiam, ut satisfaciamus*, by the which we haue
grace and power to satisfie, *Bellarmino de Purgator lib. 1. cap. 10.*

Distinct. 49. Christ hath *immediatè*, immediately satisfied & paid the 49
raunsome for our sinne; but *mediatè*, mediately, onely for the temporall
punishment, *Bellarmino de penitent lib. 4. cap. 15. Contra.* Both these distin-
ctions tend to one ende, and therefore one answer shall suffice them
both. First, If Christ hath both actually and immediatly satisfied for
the greater, that is our sinne, and euertlasting punishment due to the same;
much more hath he for the lesse, that is temporall punishment. Secondly,
All punishment and recompense of sinne, is caused by the curse of the
law: *Cursed is he that continueth not in all things written in the law, &c. Ga-
lath. 3. 10.* But Christ hath actually and immediately redeemed vs from
the curse of the law, being made a curse for vs, *ibid. 13.* which curse wee
are not able to beare, neither in whole, nor in part: *Ergo, actually and im-
mediatly* he hath redeemed vs from all punishment both spirituall & tem-
porall due vnto sinne.

Distinct. 50. Christ is a Sauour in a double respect, either for sauing 50
men already fallen into sinne and condemnation, or els for preserving &
sustaining them from falling: In this sense he was a Sauour onely to the
virgin *Marie*, who was preserved onely from sinne by Christ, not saued
from her finnes, which shee had not, *Franciscani, Fox. p. 301. col. 1. Contra.*
Christ is called *Iesus*, a Sauour in this sense onely, *Because he should save
his people from their finnes, Math. 1. 21.* He was then either in this sense a
Sauour vnto *Marie*, or not at all. But her Sauour he was, as shee her self
confesseth, *Luke. 1. 47. Ergo*, he saued her from her finnes. In the other
sense, if Christ be a Sauour at all, for preserving from sinne, hee is so vnto
Angels, not vnto men, as *Bernard* saith: *Qui hominibus subuenit in tali ne-
cessitate, angelos seruant a tali necessitate:* He that helped men out of their
necessitie, preserved Angels from such necessitie, *lib. de Diligend. Deo.*

Distinct. 51. When wee object that place of *S. Paul* against the Popish 51
doctrine of merites: *Wee are iustified freely by grace, Rom. 3. 24.* They an-
swere by a distinction: There are two iustifications: the first, which is
onely of grace: and the seconde, wherein wee proceede daily by good
workes, *Rhemist. Annot. Rom. 2. Sol. 3. Contra.* The Scripture speaketh
but of one iustification, which glorification followeth, *Rom. 8. 30.* whom
he iustified, them also he glorified: If then this one iustification do bring
vs to glorification, what neede a second? Again, their second iustification
is nothing els, but that which the Scripture calleth *sanctification*, which
issueth

issueth out from iustification, as the fruites thereof: But Christ is both our righteousness, and sanctification, 1. Cor. 1. 30. Ergo, he is both our first and second iustification, and so both are of grace.

52 *Distinct. 52.* There is *iustitia imputativa*, *iustitia inherens*, iustice imputative, when the righteousness of Christ is imputed vnto vs, and made ours by faith: Iustice *inherens*, is that iustice that actually abydeeth in vs: by this wee are iustified and truly made iust, not by the other, *Rhemist. annot. Rom. 2. Sect. 4. Contra.* A iustice inherent wee graunt to be in faithfull men, but imperfect; it is not able to iustifie them before God: But the righteousness onely of Christ imputed to vs by faith, is our iustice before God. The Apostle saith, *Christ was made sinne for vs, that we should be made the righteousness of God in him*, 2. Corinth. 5. 21. Looke how Christ was made sinne for vs, so are we made righteousness in him: but our sinnes were imputed to him, him selfe knewe no sinne: Ergo, our righteousness before God, is none other but his righteousness imputed to vs by faith.

53 *Distinct. 53.* Whereas they holde, that the law may be perfectly fulfilled in this life, lest it should seeme a verie absurd opinion, and not farre from blasphemie, as in deede it is not, they would qualifie the matter, by a distinction: there is a *perfection* among men, a *perfection* among Angels: one kinde in earth, another in heauen: the perfection in this life may be attained vnto, though the other cannot, *Harding. Defens. Apolog. 368. pag. Contra.* First, this is an absurde distinction, & nothing to the purpose: The question is of the perfection of obedience to the lawe: and hee telleth vs of the perfection of Angels: as though the lawe were giuen to Angels: as if God had said to them: *Thou shalt not steale, thou shalt not commit adulterie, &c.* Secondly, Such a perfection, as God hath appointed in this life, wee denie not but that it is possible by Gods grace to attaine vnto: But full and perfect obedience to the lawe in this life cannot be had, no otherwise, than Christ hath fulfilled it for vs. Saint Paul saith, *They that are of the workes of the Law, are under the curse: but they which are of faith, are blessed*, Galath. 3. 9. 10. The lawe therefore vnto vs is no otherwise perfectly fulfilled in this life, so that wee by such fulfilling may escape the curse thereof, than by faith, and beleefe in Christ, who hath done it for vs.

54 *Distinct. 54.* There is an *habitual*, and an *actual* faith: the faith in *habite*, which also wee may call a *potentiall* faith: The *actuell* faith is to bee found in such as are of yeares of discretion, *Bellarmin. de Baptismo. lib. 1. cap. 11. Contra.* There is no habituall or potentiall faith, that pleaseeth God: The liuely iustifying faith is alwaies actuell, working by loue, Galatians. 5. 6.

55 *Distinct. 55.* Sinnes, some are *venial*, that is, pardonable of their owne nature: Some *mortal*, because all that doe them, are worthie of damna-

damnation, *Rhemist. Rom. 1. Sect. 11. Contra.* That all sinnes by grace are pardonable thorough Christ to all belecuers, (blasphemie onely against the Holy Ghost excepted, which is irremissible, and which the faithfull are sure to be preserued from) wee graunt. But no sinne of it owne nature is pardonable: For all transgression of the lawe, is subiect to the curse, *Galath. 3. 10.* But all sin is the transgression of the law, *1. Iohn. 3. 10. Ergo*

Distinct. 56. A man may sinne two waies, *materialiter, formaliter, materialiter*, and formally: Hee that sinneth materially onely, that is, of a simple minde, doeth it, *sine culpa*, without his fault: as *Peter* did, failing somewhat in his example, *Galath. 2. Erratum fuit absq. vlla Petri culpa*: it was a small error without any fault of *Peters*, *Ballarín. de Pontif. lib. 1. cap. 28.* *Contra.* All sinne in deede is not a like heynous: for treipasses committed willingly, are greater than faultes done of simplicitie or ignorance: yet are they all sinnes, and make the offender guiltie much or little: Otherwise, there should not haue needed any sacrifices to be provided in the law for sinnes done of ignorance, *Leuit. 4.* Whatsoever is not of faith is sinne, *Rom. 14. 23.* He sayth not, whatsoever is done of malice or wilfulness: but whatsoever is not of faith, that is, of a sure ground, done with certaine knowledge and perswasion, and according to a good conscience: as *Bernard* expoundeth the place, *De fide vera non falsa puta dixisse Apostolum, omne quod non ex fide peccatum, quia fides falsa, fides non est. Non autem ex fide vera bonum creditur, quod malum est.* I thinke the Apostle spake of a true, not a false faith in that place: Whatsoever is not of faith is sinne; because a false faith is no faith: and by a true faith, a man can not beleue that to be good, which is euill, *lib. de Dispensat.* Therefore all sinnes done ignorantly, and simply, though the intent be neuer so good, do make the partie that sinneth guiltie and faultie.

Distinct. 57. There is a double certaintie of saluation: *Certitudo infallibilis*, an infallible certitude, which a man cannot haue in this life: *certitudo humana & moralis*, a morall and humane certitude; and this is sufficient for a man to rest himselfe vpon, *Ballarín. de Sacram. lib. 1. cap. 28.* *Contra.* First, they speake contraries: for how can there be a certitude not vnfallible? for that that is certaine is vnfallible, and what is fallible is vncertaine. Secondly, The Apostle saith otherwise, *Give diligence to make your calling and election sure* (*ac. 13.*, sure without staggering, or waivering.) For, *if ye do these things, ye shall neuer fall.* *2. Peter. 1. 10.* Is not this an vnfallible certitude, whereby a man shall be assured neuer to fall? If this might not be attained vnto in this life; *S. Peter* would not exhort vnto it.

Distinct. 58. I let passe here their idle fantasies, and sonde schoole distinctions, not fit to bee vsed by boy Sophisters, much lesse by men, that would.

would be counted graue diuines: As how, there are *causae morales iustificationis*, alia *causa Physica*, Morall causes of our iustification, and Physical or naturall causes, Bellarm. de effect. sacram. lib. 2. cap. 11. Contra. This distinction is repugnant to the Iesuites own doctrine: for faith is no Morall but a Theological vertue, as he distinguisheth them: but it is faith that iustifieth, Rom. 5. 1. Ergo, no morall vertue. Themselues also exclude the workes of nature from being any cause of iustification: how then can there be any Physicall causes? for in deede our iustification is no Physicall or naturall, but a metaphysicall and supernaturall worke.

59 Distinct. 59. Not much vnlike to this, is that distinctiō of *dolor summus intensiue*, & *appretiatiue*: Our sorrow is greatest *intensiue*, when it is in the highest degree: It is the greatest *appretiatiue*, or in estimation, when as wee sorrow not for a thing, as much as wee can: yet wee had rather loose other things, than loose that: As a godly man may mourne *intensiue* for the death of his children, more than for his finnes: yet hee had rather loose his children than the fauour of God. True contrition then requireth sorrow in the highest degree, *appretiatiue*, but not *intensiue*, Bellarm. lib. 1. de poenitent. cap. 11. Contra. It is not possible that a man should weepe more for that, which hee lesse esteemeth: And if a man mourne more for a temporall losse, than for his finnes, hee mourneth not aright: Therefore sorrow for our finnes ought to be the greatest in the highest degree, *intensiue*. And thus true sorrow is described in the Scriptures: *Wee roare like Beares*, and mourne like *Dones*, Esay. 59. 10. Beholde O Lorde how I am troubled: my bowels swell, my Linner is poured out upon the earth. Ierem. Lament. 1. 20. O that my head were as the waters, and mine eyes as fountaines of teares, Ierem. 9. 1. Cut off thine haire, O Ierusalem, and cast it away, and take up a complaint, Ierem. 7. 29. They shall mourne like *Dones*, smiting vpon their breasts, Nahum. 2. 7. In that day shall there be great mourning in Ierusalem, as the mourning of Hadadrimmon, in the valley of Megiddo, Zachar. 12. 11. Thus the Prophets did vse to describe true sorrow for sinne, than the which none could be greater: as Moses saith, Seek the Lorde with all thine heart, and all thy soule, Deut. 4. 29. Wherefore, sorrow for sinne ought to be the greatest and chiefest of all other, euen *intensiue*, as wee haue said.

60 Distinct. 60. Many such goodly distinctions they haue: as to shewe that two bodies may be in one place, they haue inuented this distinction: there is *duplex diuisio*, *extrinseca respectu loci*; *intrinseca ratione subiecti*: There are two kindes of diuision of one thing from another: the externall diuision in respect of place: the internall in respect of the subiect: And so when two bodies are in one place, they are *internallie* distinct from themselues, though they be not distinct and diuided in place: the first diuision is taken away, not the second, Bellarm. lib. 3. de Eucharist. cap. 3.

The fourth Pillar of Papistrie, consisting of Papists contradictions amongst themselves.

IT is an vniuersal accusation of the popish sort against the professors of the Gospel, that wee are at variance & dissension amongst our selues, & cannot agree of the pointes of our religion: *Harding* saith with a stinking & vncleane mouth: that the puddle of *Lutherans* runneth down by manie sinkes: that we agree not within our selues: and that each one often times disagreeeth with himselfe: *Defens. Apolog. pag. 289.* The *Rhemistes* falsely object, that we would euery yeare haue a new faith, *2. Cor. 2. v. 13.* *Bellar.* saith, that we haue 200 feuerall expositions of these words of our Saviour (*This is my body*) with lie & all, *de Sacram. li. 2. ca. 1.* Now then, to cleare and purge our selues of this false accusation, we will consider who they are that cast vs in the teeth with our dissensions: who, for one dissension that is among vs, haue tenne among themselves: yea, if I said for one an hundred, I thinke the saying might be iustified. This Pillar of Papistrie hath foure partes: First, we will shew the dissensions of the later & new Papistes with the old. Secondly, of the contradictions of the new among themselves. Thirdly, because they say, that amongst vs, one disagreeeth many times with himselfe: we will lay open the nakednes of their stoutest champion *Bellarmino*, how shamefully he forgetteth himselfe, saying, & vsaying, now of one opinion, by & by of another. Fourthly, We will shew the repugnances, inconueniences, and inconsequent opinions, which popish religion hath in it selfe.

The contradictions & diuers opinions of old Papists & new.

BEcause our aduersaries would beare vs in hand, that their dissensions are not in material pointes, but lighter matters, which concernie not the faith: Wee will make choice of such opinions of theirs (leauing the rest) wherein they dissent, as shall easily appeare to be no triviall or common matters, but of great weight & moment.

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- 14 Some of the Papists thinke, that Bishops, as the Apostles before them, do receiue their iurisdiction immediatly at Gods hands: So *Franciscus Victorius*, *Alphons. de Castro*. Others, that the Apostles receiued their iurisdiction not from Christ, but from *Peter*, & Bishops from *Peters* successor: So *Iohan. de Torre cremat*, *Dominicus Iacobatus*. A third sort hold, that the Apostles immediatly receiued power from Christ, but Bishops must look for it at the Popes hands, sic *Cajetanus*, *Dominicus a Soto*, *Bonauentura*, *Durand.* so also *Bellar.* ca. 22.
- 15 They are much troubled about this question, whether the Pope may be deposed for heresie: *Albert. Pighius* holdeth, that the Pope cannot be an heretike, & therefore not for any cause to be deposed: *Iohannes de Torre cremat.* is of opinion, that the Pope for secrete heresie, is actually deposed of God, & may be by the Church declared to be so deposed. Others helde, that the Pope neither for manifest, nor secrete heresie, either is actually or may be deposed. *Cajetanus*, that the Pope for manifest heresie is not actually deposed, but may be deposed by the Church. There is a fifth opinion, that the Pope being a manifest heretike, doth cease of himself to be pope, & that he may be iudged by the Church, & yet they iudge not the Pope, for he is now no Pope, *Iohan. Driedo*, *Melchior Cano*, & *Bellar.* con-
fesseth, *lib. 2. de Pontif. cap. 30.*
- 16 Concerning the popes temporal iurisdiction, some of them teach, that the pope by the worde of God, hath full & plenarie power in all matters both Ecclesiastical & ciuill, *Augustin. Triumphus Hostiensis*. Others, that he hath not directly & immediatly any temporal authoritie, but only spiritual: yet indirectly & immediatly by reason of his spiritual power, he hath chiefe authoritie also in temporal matters. Sic *Iohan. Driedo*, *Iohan. de Torre cremat*, *Pighius*, *Cajetanus*, & *Bellar.* *lib. 3. de Pontif. ca. 1.*
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Some think that generall Councils cannot erre, though they have not the Popes confirmation: so the diuines of *Paris*. Others hold the cleane cōtrarie, that they may, as *Caicatanus*, *Turrecremas*, *Bellarmino*, & *de concilio*. 18

Some hold opinion, that a general Council is aboue the Pope, *Nichol. Cusanus*, *Pierarnautus*, *Abulenfi*. So also it was concluded in the Councils of *Constance* & *Basile*. The Canonists teach, that the Pope by right is aboue the Church & Councils, but he may, if he please, submit himself to their iudgement, & giue them authoritie ouer him. But others think, that he hath such an absolute authoritie, that he cannot submit himself to the sentence or censure of Councils though he would. So *Antonius*, *Iohannes de Torre cremas*, *Caicatanus*, *Pigghius*, with others: vnto this *Bellarmino* subscribeth, the Pope waged champion to fight for his triple crowne. 19

Alphonf. de Castro is of opinion, that heretikes are members of the Church: *Bellarmino* bestoweth some labour to confute his opinion. Thus one Papist maketh worke for another, *Bellarmino*, *de Eccl. li. 3. ca. 4.* 20

Iohannes de Torre cremas requireth faith as necessarie to make a true member of the Church, which is a true & sound opinion: but he is confuted by *Bellarmino*, who holdeth faith in this case to be needlesse, *li. 3. de Eccl. ca. 10.* 21

Iohannes de Torre cremas saith, it is against the Catholike faith to affirm, that the faith of the Church did not only rest, or was preserved in the virgin *Maria* in the passio of Christ: *Bellarmino* thinketh that faith was preserved as well in the Apostles, as in *Maria*, that theirs failed no more than hers, *li. 3. de Eccl. ca. 17.* And herein the Iesuite cometh nearest the truth: The Apostles faith was not lost, but greatly shaken, at the death of Christ, and they remained waivering & doubtful, til they were by Christ (risen again) confirmed. 22

Some affirme, that the vow of continencie or single life is annexed to priesthod, by the law of God, *Iohannes Maior*, *Clitovianus*. Others, that it is not grounded vpon the diuine law, but onely brought in by the constitution and decree of the Church, and may be dispensed withall, *Thomas Aquinas*, *Caicatanus*: so thinketh also *Bellarmino*, *de clericis*, *lib. 1. ca. 1.* 23

The Canonists holde, that the constitution of riches, even in respect of the quantitie & proportion of the tenth, is established by the law of God, & therefore cannot be altered to any other quantitie. *Bellarmino* calleth it an error of the Canonists, & confuteth it, determining the matter thus: that the payment of riches is *De iure diuino*, quoad substantiam, non quoad quantitatē, is by his word warranted, in respect of the substance or equitie, not in regard of the precise quantitie, *de clericis*, *lib. 1. cap. 17.* 24

The Canonists hold, that clergie men are exempt from the power of secular Princes, not only in Ecclesiastical, but in politike & ciuill affaires by the law of God. Others affirme, that they are freed their persons & their goods onely by humane constitution, *Franciscus Villorus*, *Dominicus a Soto*: and *Bellarmino*, *de clericis*, *lib. 1. cap. 28.* 25

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li. 3. de Eccles. ca. 17. And herein the Iesuite cometh nearest the truth: The
Apostles faith was not lost, but greatly shaken, at the death of Christ, and
they remained wauering & doubtful, til they were by Christ (risen again)
confirmed.

Some affirme, that the vow of continencie or single life is annexed to
priesthod, by the law of God, *Iohan. Maior. Clitovian.* Others, that it is not
grounded vpon the diuine law, but onely brought in by the constitution
and decree of the Church, and may be dispensed withall, *Theo. Aquinas.*
Caletanus: so thinketh also *Bellar. de clericis, lib. 1. ca. 12.*

The Canonistes holde, that the constitution of riches, even in respect of
the quantitie & proportion of the tenth, is established by the law of God,
& therefore cannot be altered to any other quantitie. *Bellar.* calleth it
an error of the Canonists, & confuteth it, determining the matter thus:
that the payment of riches is *De iure diuino*, quoad substantiam, non quoad
quantitatem, is by the word warranted, in respect of the substance or equi-
tie, not in regard of the precise quantitie, *de Clericis, lib. 1. cap. 2.*

The Canonistes hold, that clergie men are exempt from the power of se-
cular Princes, not only in Ecclesiastical, but in politike & ciuill affaires by
the law of God. Others affirme, that they are freede their persons & their
goods onely, by humane constitution, *Franciscus Villaria, Dominicus Bo-*
to: and *Bellar. de Clericis, lib. 1. cap. 28.*

should not see God before the day of the resurrection, *Gustavus Oikarus*. *Marianus*. *Bellar.* notwithstanding taketh vpon him to excuse him of heresie, *Bellarus. cap. 14.*

- 13 *Benedictus* 13. condemned for an heretike in the Council of *Constance*, & *Eugenius* 4. in the Council of *Basile*. *Bellar.* denieth notwithstanding that they were heretikes, but the Councils to haue erred rather in condemning them, *ibid.*
- 14 Some of the Papists thinke, that Bishops, as the Apostles before them, do receiue their iurisdiction immediatly at Gods hands: So *Franciscus Victoria*, *Alphons. de Castro*. Others, that the Apostles receiued their iurisdiction not from Christ, but from *Peter*, & Bishops from *Peters* successor. So *Iohan. de Torre cremas*, *Dominicus Iacobatus*. A third sort hold, that the Apostles immediatly receiued power from Christ, but Bishops must look for it at the Popes hands, sic *Caietanus*, *Dominicus a Soto*, *Bonauentura*, *Durand.* so also *Bellar. ca. 22.*
- 15 They are much troubled about this question, whether the Pope may be deposed for heresie: *Albert. Pighius* holdeth, that the Pope cannot be an heretike, & therefore not for any cause to be deposed: *Iohannes de Torre cremas*, is of opinion, that the Pope for secrete heresie, is actually deposed of God, & may be by the Church declared to be so deposed. Others helde, that the Pope neither for manifest, nor secrete heresie, either is actually or may be deposed. *Caietanus*, that the Pope for manifest heresie is not actually deposed, but may be deposed by the Church. There is a fifth opinion, that the Pope being a manifest heretike, doth cease of himself to be pope, & that he may be iudged by the Church, & yet they iudge not the Pope, for he is now no Pope, *Iohannes Driedo*, *Melchior Casus*, & *Bellarus* conuinceth, *lib. 2. de Pontif. cap. 30.*
- 16 Concerning the popes temporal iurisdiction, some of them teach, that the pope by the worde of God, hath full & plenarie power in all matters both Ecclesiastical & ciuill, *Augustin. Triumphus Hostiensis*. Others, that he hath not directly & immediatly any temporal authoritie, but only spiritual: yet indirectly & immediatly by reason of his spiritual power, he hath chiefe authoritie also in temporal matters. Sic *Iohannes Driedo*, *Iohannes de Torre cremas*, *Pighius*, *Caietanus*, & *Bellar. lib. 3. de Pontif. ca. 1.*
- 17 They are much busied about the Council of the Iewes that condemned Christ, whether it erred or not. Some hold, that the question was *de facto*, *non de iure*, not by what right Christ should be put to death, but they consulted only of the fact, to put him to death, & therefore in a matter of fact might erre. Others think that they erred in their owne mind & affectio toward Christ, not in the sentence: for Christ was worthe of death bearing our sinnes. But *Bellar.* is of an opinio by himself, that the Council did erre: for they were priuiledged only fro error before Christs coming, not afterward, *li. 2. de Concil. ca. 2.* Thus they wearie theselues in their owne foolish conceits,

Some think that generall Councils cannot erre, though they have not the Popes confirmation: so the diuines of *Paris*. Others hold the cleane cōtrarie, that they may, as *Caictanus*, *Turrecremas*, *Bellar. li. 2. de concilio. 1. 1.*

Some hold opinion, that a general Council is aboue the Pope. *Nicel. 19*
Casauus, *Pieremitauss*, *Abulenst*. So also it was concluded in the Councils of *Constance* & *Basile*. The Canonists teach, that the Pope by right is aboue the Church & Councils, but he may, if he please, submit himself to their iudgement, & giue them authoritie ouer him. But others think, that he hath such an absolute authoritie, that he cannot submit himself to the sentence or censure of Councils though he would. So *Antonius*, *Iohan. de Torre cremas*, *Caictanus*, *Pigghius*, with others: vnto this *Bellar.* subscribeth, the Pope waged champion to fight for his triple crowne.

Alphens. de Castro is of opinion, that heretikes are members of the Church: *Bellar.* bestoweth some labour to confute his opinion. Thus one Papist maketh worke for another, *Bellar. de Ecclesi. 3. ca. 4.*

Iohan. de Torre cremas, requireth faith as necessarie to make a true member of the Church, which is a true & sound opinion: but he is confuted by *Bellar.* who holdeth faith in this case to be needlesse, *li. 3. de Ecclesi. 10.*

Iohannes de Torre cremas, saith, it is against the Catholike faith to affirm, that the faith of the Church did not only rest, or was preserved in the virgin *Mari* in the passiō of Christ: *Bellar.* thinketh that faith was preserved as well in the Apostles, as in *Mari*, that theirs faile no more than hers, *li. 3. de Ecclesi. 17.* And herein the Iesuite cōmeth nearest the truth: The Apostles faith was not lost, but greatly shaken, at the death of Christ, and they remained waivering & doubtful, til they were by Christ (risen again) confirmed.

Some affirme, that the vow of continencie or single life is annexed to priesthod, by the law of God, *Iohan. Maior*, *Cliftonam*. Others, that it is not grounded vpon the diuine law, but onely brought in by the constitution and decree of the Church, and may be dispensed withall, *Thom. Aquinas*, *Caictanus*: so thinketh also *Bellar. de clericis, lib. 1. ca. 1.*

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The Canonists hold, that clergie men are exempt from the power of secular Princes, not only in Ecclesiastical, but in politike & ciuill affaires by the law of God. Others affirme, that they are freed their persons & their goods onely by humane constitution, *Franciscus Villars*, *Dominicus a Soto*: and *Bellar. de Clericis, lib. 1. cap. 28.*

26. Some hold, that venial finnes were remitted in the verie instant of the separation of the soule from the bodie; but they were remitted *per meritum*, by vertue of the merites, which went before in the life. *Th. Aquinas* held the contrarie, that they were not remitted then, but afterward in Purgatorie. To this agreeth *Bellarmino* and the rest, *Bellarmino de Purg. lib. 1. ca. 10.*
27. Some Papistes holde, that the soules in Purgatorie are vncertaine of their saluation; and though they shalbe saved, yet they know it not, *Dionysius Carthusianus, Michael Bay, Gerson, Iohann. Ruffus.* But the Iesuits generally hold the contrarie, that venial finnes are pardonable of their own nature, *Bellarmino ibid. vi. dist. 11. q. 1.*
28. Some of them thinke, that veniall finnes by nature deserue eternall death, & that they are but venial of Gods mercie, wherin they holde the truth; for the stipend of all sin is death, *Rom. 6. 23.* So *Michael Bay, Gerson, Iohann. Ruffus.* But now the Iesuits generally hold the contrarie, that venial finnes are pardonable of their own nature, *Bellarmino ibid. vi. dist. 11. q. 1.*
29. Some are of opinion, that prayers may be made for soules that are in Hell. *Bellarmino*, & generally all that rable holde it onely to be lawfull to pray for soules in Purgatorie. But the truth is, the dead are not to be prayed for at all, *Bellarmino de Purg. lib. 2. ca. 3.*
30. The papistes generally hold, that the soules which neede no cleansing in purgatorie, do straight wates go to heauen: yet *Bellarmino* hath a trick by himself, & thinketh it not improbable, that there should be another place, not so full of ioy as heauen is, nor in paine equal to purgatorie, *ibid. de Purg. ca. 7.* But we acknowledge neither the one nor the other: for Scripture nowhere maketh mention of more places than heauen & hell.
31. *Th. Aquinas* holdeth, that the least punishment in purgatorie exceedeth the greatest torment in this life. *Bellarmino* denyeth that, and saith that the greatest paine of purgatorie onely exceedeth the greatest of this life. And so thinketh *Bellarmino lib. 2. ca. 7.* But this is a needelesse question to dispute of the paines of purgatorie, for there is no such place, as we haue elsewhere shewed.
32. That the Saints know our prayers, though it be not agreeable to scripture, yet it is agreed vpon among papistes: yet about the manner, how they come by the knowledge of our prayers, it is not among them agreed. Some thinke, that mens prayers are at that instant revealed to Saints when they are made. Others, that in the beginning of their happines, so soon as they are received into heauen, they beholde all things in God, as in a glasse, which appertaine to them. And this *Bellarmino* taketh to be the more probable opinion, *ca. 20.* yet it is but a prophane speculation: for God himselfe onely knoweth the heart, neither will hee giue his knowledge to another.
33. *Caterinus* Cardinall confoundeth images & idols, taking them for all one: *Bellarmino* and the rest make great difference betwene them. Images they



they say, they haue, but no Idols; *Bellarmino de imaginib. sanctis lib. 2. cap. 7. d.*
 -a Some papistes hold opinion, that the Images of the Trinitie ought not 34
 to be made, *Abulens. Durand. Peresius, Garza.* who beside alloweth not
 the Image of Christ to be made: Others hold the contrary that they may
 safely be made, and adored: *Coinanus, Catharinus, Sanderus;* and *Bish*
Jurinus, who for the most part holdeth with the worst opinion: duob. to
 -on Concerning the worshipping of Images, it is agreed amongst papistes 35
 to be lawfull and commendable, though it bee flat contrarie to the se-
 cond commaundment; yet they disagree about the manner of worship.
 Some holde that the Image in it selfe is not at all to bee worshipped; but
 before the Image, that onely whose Image it is: *Sic Durandus Alphonsus*
de rustro. Others that the Image is to be worshipped, and adored with
 the same kinde of worship that the exemplar is, whose Image it is, and so
 the Image of Christ to bee worshipped as Christ himselfe, *Sic Coinanus,*
Bonaventur. Capreolus, and others. There is a third opinion, that Images
 properly in themselves may bee worshipped, yet with an inferior
 kinde of worship, then that which is due to the Saint resembled by the
 Image, *Peresius, Catharinus, Sanderus*, to these consenteth *Bellarmino de*
imaginib. sanctis lib. 2. cap. 20.
 -a The Papistes make two kindes of Religious worship, the higher and 36
 more excellent kinde, which is due onely vnto God, they call *latria* the
 inferiour kinde, which may bee given vnto Saintes, *latria.* *Sic Bellarmi-*
nus. Yet *Martinus Peresius*, a learned papist, sayth, that *latria* cannot
 signifie the worship of Saintes: for the worde, is translated, seruitude,
 or seruice; but we are not seruants to the Saintes, but their fellow-seruants,
Bellarmino lib. 1. de beatitud. Sanctis cap. 12.
 -a Now concerning the sacraments. Some of them thinke that the same 37
 definition of a sacrament, cannot agree vnto the sacraments, both of the
 old and new testament, but improperly, *Sic Magister sententiar. Albertus,*
Bonaventure. Others thinke, that this definition of a sacrament, *est sacra-*
mentum it is a signe of an holy thing, may properly comprehend
 both the olde and new sacrament, because it is not of the essence of a
 sacrament to bee a cause of sanctification, but a signe onely, *Sic Thom.*
Dominicus a Soto, Martinus Ledesinus, and this is the truer opinion: But
Bellarmino fully liketh neither, *lib. 2. de sacram. cap. 12.*
 -a Nowe whether the sacramentes doe consist, *ex verbis & rebus,* of the 38
 wordes, and the things or elementes as their matter, & forme, it is a great
 question among papistes. Some holde that they doe not; but that any
 thing sensible, whether it be the element, or the word, is the matter, and
 the forme to bee the signification, *Sic Dominicus a Soto, Caietanus.*
 Others thinke that all Sacramentes consist not of the worde and ele-
 mentes, but some onely: *Sic Durandus.* A thirde opinion is, that
 the

the sacraments onely of the New Testament do consist of these parts, not the sacraments of the old, *Sic Alexand. Alensis* and others thinke, that all sacraments doe consist of these parts, either in themselves, or somewhat instead, or place of them: *Sic dominicus a Soto. Bellarmine* taketh somewhat from all these opinions, *Lib. 1. de sacram. cap. 12*. But to put the matter out of doubt, there must be in every sacrament, both the word and element, the word sanctifieth, *2. Timoth. 4. 5*. and therefore must needs be there, nothing can serue instead of it: there must be also an element beside the word, to be sanctified, and therefore the word cannot be the element.

39 The Iesuites do hold, that the intention of the minister is necessarie to make a sacrament: he must haue a purpose and intentio *Facienti, quod facit ecclesie*, to do that which the Church doth: that is to make a sacrament, *Sic Bellarmine alij: Catharini* a papist saith, it is not necessary to haue such an intention, but that a sacrament may be without it: wherein he thinketh a-right, for the sacrament no more dependeth of the ministers intention, then the preaching of the word doth.

40 Concerning the efficacy of the sacraments, they do all hold, that they are causes of sanctification, but not alike. Some holde that the minister is the efficient and working cause of iustification, the sacrament but the instrument, *Sic Caietanus, Sotus Ledesma*. Some contrariwise, that the sacrament is the efficient cause, the Minister but the instrument: *Ita Tho. Aquinas, ex Bellarm. lib. 1. c. 29* and of these there are two sorts, some thinke that the sacraments are but causes, *Sine quibus non*: without the which wee are not iustified, *Sic Bonaventura, Scotus, Durandus*. Others thinke that there is verily an effectuall power giuen to the sacraments to iustifie, *Sic Bellarm. lib. 2. cap. 11*. What adoe is here about nothing, the sacramentes are no instrumentall or efficient causes of our iustification, but seales onely of the righteousness of faith, *Rom. 4. 11*. And it is faith, whereby we are iustified, *Rom. 5. 1*.

41 As touching the sacraments of the law: some deny that they did iustifie *ex opere operantis*, that is by the faith, and deuotion of the receiuer: *Sic Magister*: others thought they did. And for Circumcision, some held it did iustifie *ex opere operato*, by the very worke wrought: *Sic Alexander, Bonaventura, Scotus, Gabriel*. Others were of opinion, that it did not iustifie of itself, but as it was a protestation and application of faith: *Sic Tho. Capreolus, Scotus*, to this *Bellarmino* inclineth, *lib. 2. ca. 13*. But if these fellows would haue contented themselves with iustification by faith, as the scriptures teach vs, they needed not to haue made so many doubtles,

42 Concerning the *indelible* character, which they say is imprinted in the soule by the sacramentes, and can neuer bee blotted out, *Durandus* saith, it is no reall thing distinct from the soule, or any absolute qualitie, but a certayne respect, and relation onely: *Scotus* saith, it can not bee produced

ned by scripture: *Gabriel* doubteth, whether the Church hath decreed it: Yet *Bellarmin* holdeth his owne still, that there is such an indeleble character: which is but a meere deuise, and hath no ground out of scripture as *Secunde* faith, *ex Bellarm. lib. 1. de sacram. cap. 20.*

Some papistes haue held opinion, that in baptisme it is sufficient to baptize in the name of one of the persons in trinitie, and especially of Christ: *Sic Hugo de S. Victor. Nicholau papa. Bellarmine* holdeth, as the truth is, that baptisme must be celebrated in the name of the whole Trinitie.

Some hold, that Martyrdome doth not giue grace, *Nisi ex opere operantis*, but according to the affection and disposition of the martyr: *Sic Dominicus a Soto, Adrianus Ledefuim.* Others that it was auailable *ex opere operato*, by the verie worke wrought: *ita Thom. Gabriel. Iohes. Maier, and Bellarm. lib. 1. de baptis. cap. 6.* The first is the truer opinion, for without doubt if a man giue his body to be burned, it is nothing, *1. Corin. 13. 3.* And yet neither martyrdome, nor any worke else, can be the cause of grace.

Some hold that *Iohes* baptisme was a sacrament of the new lawe, and that they which were baptized therewith, and did not put their trust therein, but had knowledge of the holy Ghost, needed not to haue beene baptized againe by Christ: *Sic Petr. Lombardus.* Others thought it was a kind of sacrament, such as were the sacramentes of the lawe, *ita Magist. Thomas.* But *Bellarmin* will haue it neither sacrament of the olde nor new, *de sacram. Baptis. lib. 1. c. 9.* The scripture putteth all out of doubt that saith, *Iohes* baptized vnto repentance for remission of sinnes, *Luk. 3.* and so was in substance and effect one, and the same with the baptisme of Christ.

That Christ in the 6. of *Iohes* treateth not of the Eucharist: it is the opinion of many papistes, *Gabriel, Eufemius, Caietanus, Tapper, Iansenius*: wherem they say, as the truth is. But *Bellarmin* and generally the papistes now a daies doe apply it to the Eucharist though indeed, it maketh more against them, then for them, *Lib. 1. de Eucharist. cap. 3. ex Bellarm.*

As touching the Real presence of Christ in the Eucharist, *Durandus* thinketh, that the substance of Christ is there without magnitude or quantitie. Others thinke that the bodie of Christ is there with the due quantitie & magnitude, but there is no distinction nor order of the partes: *Sic Olyan.* But *Bellarmin* and the rest do thinke that the bodie of Christ is in the sacrament, in his due quantitie, and distinction and order of partes, *Lib. 3. de sacram. Eucharist. cap. 3.* of all these the first two opinions are more reasonable, for how is it possible for the bodie of Christ, in his due proportion and bignes to be contained in a thinne wafer cake? But none of all these opinions are true, for the bodie of Christ, is no where else but in heauen, til his second coming, as *S. Peter* saith, *Act. 3.*

Some did hold, that all the bread and wine in the Eucharist was not transubstantiated, but so much onely as was receined of the godly: Others, that the forme onely of the bread was changed, not the matter: *Sic Durandus.*

Some

- 63 Some, that the whole sacrament doth not conferre grace, but absolution onely by the priest, *Sic Thom. Aquin. Bonavent. Vega. Franciscus Ferrarius.* Others that absolution did not giue grace alone, but the action of the penitent person was ioyned and did concur with it, in that case, *Bellarmino* inclineth to the first opinion, *De penitent. lib. 1. cap. 16.*
- 64 Some thinke that the act of penance, is but a disposition onely vnto remission of sinnes, no merite at all whereby remission is deserued: *Sic Iohan. Capreolus, Dominicus a Soto.* Others, that it is not a disposition onely vnto iustification, but a meriting cause thereof of congruie, *Sic Albertus, Bonavent. Scotus, Durandus, Gabriel* to this also *Bellarmino* subscribeth, *lib. 2. de penitent. cap. 12.* But the Iesuite is here grossly deceived, for before iustification it is impossible to please God without faith: therefore there is no place for merite.
- 65 Some, that perfect contrition is not sufficient to attaine remission of sinnes, without the sacrament of penance, and absolution by the priest, but onely at the point of death: Others, that it is sufficiēt to be truely contrite, if the partie haue a vow & purpose afterward to receiue the sacramēt of penance, *sic Bellar. cū alijs lib. 2. cap. 13.* But the truth is, that true repentance before God is sufficient with satisfactiō to the Church in publike offences, without either sacramental penance, or the vow therof, for such sacramēt we acknowledge none.
- 66 Some hold, that men may satisfie God by their penal workes, both for the fault, and for eternall punishment due thereunto, *Sic Regius, Tappet, Andreas, Vega.* Others, that they can satisfie God for neither of these, but onely for temporall punishment, *Sic Bellarmino cū Iesuitis lib. 4. cap. 1.* But the truth is, that Christ hath satisfied fully and wholly in our behalfe, both for sinne and what should punishment due, as we haue shewed before: so that no part or kinde of satisfaction remaineth to be done by vs.
- 67 Some holde, that Auricular confession is necessarie to saluation, and that by the institution of Christ, *Harding. pag. 189.* Others hold that confession is not necessarie for secret sinnes, but that they may be forgiven without, *Sic Gratian, Holcot. Thom. Aquin. ex latrali defuss. apud pag. 28.*
- 68 Some hold that the virgin Mary was conceived without Originall sin, *fieri Franciscus.* Others that she was conceived as all other children of Adam be, *Dominique friers.* And *Bernard* thinkeeth it vnlawfull therefore to keepe a festiuall day of her conception, *For pag. 204.*
- 69 The most part of them hold, that it is not merite or conuenient, that the people should receiue in both kindes. Others more truely hold the contrarie, *Bartholomaeus Lacinus* confesseth that our request is reasonable to haue the holy sacrament administred in both kindes, *Gervasius Loricinus* calleth them *Pseudocatholici*, false catholikes, that hinder the reformation of the Church in that point. And he calleth the wilfull maintaining of receiuing in one kinde, *Heresis & blasphemia pestilens & execrabilis.* An heresie, and blasphemie cursed and pestilent, *Ex latrali defuss. Apolog. 1. pag. 310.*

Lastly (because it were infinite to shew all their contradictions) they do
foully disagree about the bodie of Christ in the sacrament, what should be-
come of it, after consecration: Some say, that Christes bodie passeth down
into the stomacke, other that it entereth onely into the mouth: An other, that
as soone as the formes of bread and wine be grated of the teeth, the body of
Christ is caught vp into heaven: One saith, a mouse may eate the bodie of
Christ: An other, that a mouse cannot eate it, yea the maister of the senten-
ces himselte is to seeke, *Dei uerbum*, saith he: after much discussing of the
matter, he resolueth it thus: *Gods uerbum* saith he, what is become of it, *Ex*
ortation. Inel. pag. 289. Thus much shall suffice concerning the contradictions
of the papistes of former times, with our newe vpstart pope-carholike doc-
tors: And I hope by this it may appeare that their domestical dissensions are
not, as they beare vs in hand, in the smaller pointes onely, but in the verie
ground and substance of popish Religion, as about the sacramentes the Real
presence, iustification, authoritie of the scriptures, of the pope, of generall
councils, and such like. Now let vs see how well our new masters of popery,
which are principally the Iesuites, agree among them selues.

*The disagreement and difference of opinion of the
Iesuites among themselves.* Part. 2.



Will heere especially march our Rhemistes and Bellarmine, and
compare their doctrine and opinions together, that the vnitie
whereof they make such boast and bragges may be made kno-
wen to the world.

1. Bellarmine holdeth, that wicked men liuing in the ex-
ternall profession of the Church are *verapartes*, & *membra Ecclesie*, Are true
partes and members of the Church, *De Eccles. lib. 3. cap. 10.* The Rhemistes
say that they are rather as ill humors, and superfluous excrementes, then true
and liuely partes of the bodie, *Annot. 1. Iohn. 2. sect. 10.*

2. That place *Math. 24. 15.* of the standing of the abomination of deso-
lation in the temple, Bellarmine vnderstandeth of the destruction of Ierusa-
lem, *Lib. 3. cap. 16. resp. ad 5. rationem.* The Rhemistes affirme it shal bee especial-
ly accomplished in Antichrists time, when as the sacrifice of the masse (as
they imagine) shalbe vtterly abolished, *Annot. Math. 24. vers. 15.*

3. Concerning the defection and Apostasie, which S. Paul speaketh of
Thess. 2. 3. Bellarmine saith it shalbe a defection from the Romane Empire. Rho-
mist it shalbe a defection from most pointes of Christian Religion: Second-
ly Bellarmine saith, that though it be a defection from the Romane faith, yet it
shall not be generall, but particular, *Ibid. cap. 16. resp. ad 5. argum.* The Rhe-
mistes graunt it shalbe a reuolt of kingdomes, peoples, prouinces, so that
the publike entercourse of the faithfull with the Church of Rome shall cease:
they shall onely communicate with it in heart, *Annot. 2. Thess. 2. sect. 6.*

The

-Some contrariwise, that the matter was changed not the forme: Others, that the bread is assumed hypostatically vnto the word, as the humane nature is, *Sic Ruperus: Bellarmine* with the rest, that after the wordes of consecration, the bread & wine is transubstantiated wholly into the body of Christ, the accidents onely remaining, *Lib. 3. de Eucharist. cap. 1. collige q. 2102*

49^o It is the generall opinion of papistes, that there is no more spiritual fruit by receiuing in both kindes, then by receiuing in one: Yet there are some of the contrarie opinion, *Alexander Alenf. Gaspar Cassalini; Ruardus*. And by a generall decree in the councell of Basile the vse of the cup was graunted to the Bohemians, *Bellarmin. lib. 4. de Eucharist. cap. 23.* for if so the receiuing in one kinde were all out as hill of comfort, and as profitable, as to doe it in both, then were one superfluous, and so they take vpon them to controule our Saviour Christ, who instituted both, and vsed them at his last supper.

50^o About the popish sacrament of extreame vnction arise these differences: They haue but two places of scripture vpon the which they grounde that sacrament, *Mark. 6. & Iames. 5.* About the former place they much disagree: Some holding that when the Apostles annointed the sicke with oyle, it was not the sacramentall vnction, but an adumbration of it and a preparation thereunto, *Sic Ruardus: Iansenius. Dominicus & Sora*. Others, that it is one and the selfe same kinde of vnction, which is treated of in both places, *Sic Thom. Waldens. Alphons. de Castro: Bellarmine* enclineth to the first opinion, for no other reason, but because the protestantes hold, the vnctio spoken of in both places to be the same, *Bellarmin. de extrem. vnctione lib. 1. cap. 2.*

51^o Some thinke that the corporall health of the body is the absolute and infallible effect of this their deuised sacrament, *Sic Dominicus & Sora*. Others that it is but a conditionall effect, if it be profitable for the soules health, and that this ceremonie is not principally applied for the health of the bodie, but for the health of the soule, *Council. Tridentin. Sic Bellarmine. cap. 6.*

52^o Some hold, that in time of necessitie a lay-man may be the minister of extreame vnction, *Sic Thom. Waldens.* Others, that a lay-man may annoint with holy consecrate oyle, but without a sacrament, *Sic Dominicus & Sora*. A third sort thinke, that it is not lawfull for the lay sort to do the one or the other, *Sic Iansenius. Bellarmine. cap. 9.* Now who will giue credite to these men, that there is such a sacrament of extreame vnction: when they cannot agree amongst them selues, nor one beleue another?

53^o Some also thinke, that to annoint the five senses together with the reynes and the feet, is of the essence of extreame vnction, and none ought to be admitted: Some the contrary, that none of them are of the essence, but the annointing of any one may serue: The third opinion is, that the annointing only of the five senses is of the essence, *Sic Thom. Aquin. Bellarmine. ibid. cap. 9. 22*

54^o The Rhemistes hold the mixture of water & wine in the Eucharist to be necessary, and say the protestantes in not vsing that ceremonie do most impudently, & dampably, *Amot. 1. Corinth. 11. sect. 10.* yet the Canonistes asseme that

that it is *De bonis fidei iudicium, non de necessitate*. Of decentie wholly not necessary, *De consecrat. distinct. 2. in gloss. Secus. 4. Inconuenient distinct. 2. in gloss. And*

Some denie that *Episcopalis ordinatio*, the ordaining of Bishops to be a sacrament, *Dominicus a Soto, Petrus a Soto, Calusanus, Durandus* with others. *De* 55
De sacram. ordinis lib. 1. cap. 4. But the rest of the Iesuites hold the contrary, that it is a sacrament, *De sacram. ordinis lib. 1. cap. 4.* 56

Durandus denieth matrimonie to be a sacrament, unless *Egualdo*, *Equino* callie and improperly *Ballarinas* and generally the papistes holde in properly to be a sacrament, *Lib. 1. de Matrimo. cap. 1.* 57

Some of them againe do thinke, that matrimonie is not a proper sacrament of the new testament, *Sic Alphonsus a Soto, Petrus a Soto, Balancon* &c. But that it was confirmed to them, then influenced of *Lib. 1. de Matrimo. cap. 5.* 58

Some hold that matrimonie, which they affirme to be a sacrament, giueth no grace, *Sic Magister Sumanus lib. 4. distinct. 2. Ballarinas* with the rest hold the contrary, *Lib. 1. de Matrimo. cap. 1.* 59

Some affirming, that they which being married are afterwards conuerted to the faith and baptized, should after their baptism contract matrimonie againe, and so there is become a sacrament, *Sic Paladinus, Capradus, Elchius*. Others thinke, that there need no new contract, but that matrimonie by the very act of baptism is confirmed, *Sic Thomas de Aragon, Ballarinas* &c. 60

Some hold that it is not necessarie, but that the parties after baptism by some signe should expresse their consens, *Ballarinas lib. 1. de sacram. cap. 1.* 61

Magister Calus affirmeth, that the parties themselves can make the ministers of the sacrament of matrimonie, but of the contract only, but this must be necessarily done by an ecclesiasticall minister, *Ballarinas* with the rest 62

teach the contrary, that the parties themselves are the ministers of the sacrament. Some againe say, that the mutual consent of the parties contracted in due forme of wordes expessed, are the matter and forme of the sacrament of matrimonie. Others say, that the persons themselves are the matter, *Ballarinas* 63

thinketh, both that in the contract while, the wordes are the matter expressing their consens, & afterwards the parties themselves, *Ballarinas cap. 2.* 64

The Church prohibeth and interdicts for mariage ever in times past, that in the year, from the Advent to the Epiphanie, from *Sepagofina*, to the octaves of Easter: from thence times afore the assention, to the *Whitsontide* 65

of *St. John the Baptist*. The practise among them now is otherwise: for with the interdict of *St. Peter* they haue dispensed and the prohibited time of Easter is done from *St. Peter* to beginne not from *Sepagofina*, but from *St. Peter* 66

the day before is decreed in the last chapter of the *Decretals* of *Gregory* 67

Concerning the popes holiness of penance, there is much doubt and difference among them. Some hold the sinnes which are absolved to be the matter of the sacrament, others, the sinnes which are confessed, some the priest that absolueth, & *Ballarinas* &c. 68

Some:

- 63 Some, that the whole sacrament doth not conferre grace, but absolution onely by the priest, *Sic Thom. Aquin. Bonavent. Vega. Franciscus Ferrarius.* Others that absolution did not giue grace alone, but the action of the penitent person was ioyned and did concur with it, in that case, *Bellarmino* inclineth to the first opinion, *De penitent. lib. 1. cap. 16.*
- 64 Some thinke that the act of penance, is but a disposition onely vnto remission of sinnes, no merite at all whereby remission is deserued: *Sic Iohan. Capreolus, Dominicus & Soto.* Others, that it is not a disposition onely vnto iustification, but a meriting cause thereof of congruencie, *Sic Albertus, Bonavent. Scotus, Durandus, Gabriel:* to this also *Bellarmino* subscribeth, *lib. 2. de penitent. cap. 12.* But the Iesuite is here grossly deceived, for before iustification it is impossible to please God without faith: therefore there is no place for merite.
- 65 Some, that perfect contrition is not sufficient to attaine remission of sinnes, without the sacrament of penance, and absolution by the priest, but onely at the point of death: Others, that it is sufficient to be truly contrite, if the partie haue a vow & purpose afterward to receiue the sacrament of penance: *Sic Bellarmino alij lib. 2. cap. 13.* But the truth is, that true repentance before God is sufficient with satisfactiō to the Church in publike offences, without either sacramental penance, or the vow thereof, for such sacrament we acknowledge none.
- 66 Some hold, that men may satisfie God by their penal workes, both for the fault, and for eternall punishment due thereunto, *Sic Ruard, Tappet, Andreas, Vega.* Others, that they can satisfie God for neither of these, but onely for temporall punishment, *Sic Bellarmino de iusticia lib. 4. cap. 1.* But the truth is, that Christ hath satisfied fully and wholly in our behalfe, both for sinne and what soeuer punishment due, as we haue shewed before: so that no part or kinde of satisfaction remaineth to be done by vs.
- 67 Some holde, that Auricular confession is necessarie to saluation, and that by the institution of Christ, *Harding. pag. 184.* Others hold that confession is not necessarie for secret sinnes, but that they may be forgiven without, *Sic Gratian, Halesus, Thom. Aquin. ex tractatu de iust. apud pag. 20.*
- 68 Some hold that the virgin *Mary* was conceived without Originall sin, *fratres Franciscani:* Others that she was conceived as all other children of *Adam* be, *Dominike fraters:* And *Bernard* thinketh it vnlawfull therefore to keepe a festiuall day of her conception, *For pag. 200.*
- 69 The most part of them hold, that it is not meete or conuenient, that the people should receiue in both kindes. Others more truly hold the contrary: *Basilianus Lascaris* confesseth that our request is reasonable to haue the holy sacrament administred in both kindes, *Gerardus Louichine* calleth them *Pseudocatholici*, false catholikes, that hinder the reformation of the Church in that point: And he calleth the wilfull maintaining of receiuing in one kinde, *Heretic & blasphemia pestilens & execrabilis:* An heresie, and blasphemie cursed and pestilent, *Ex tractatu de iust. Apolog. 1. pag.*

Lastly (because it were infinite to shew all their contradictions) they do
foully disagree about the bodie of Christ in the sacrament, what should be-
come of it, after consecration: Some say, that Christes bodie passeth down
into the stomacke, other that it entereth onely into the mouth: An other, that
as soone as the formes of bread and wine be grated of the teeth, the body of
Christ is caught vp into heaven: One saith, a mouse may eate the bodie of
Christ: An other, that a mouse cannot eate it, yea the maister of the senten-
ces himselfe is to seeke, *Deu. nonis*, saith he: after much discussing of the
matter, he resolueth it thus: *God knoweth* saith he, what is become of it, *Ex*
erration. Inel. pag. 289. Thus much shall suffice concerning the contradictions
of the papistes of former times, with our newe vpstart pope-catholike doc-
tors: And I hope by this it may appeare that their domestical dissensions are
not, as they beare vs in hand, in the smaller pointes onely, but in the verie
ground and substance of popish Religion, as about the sacramentes the Real
presence, iustification, authoritie of the scriptures, of the pope, of generall
councils, and such like. Now let vs see how well our new maisters of popery,
which are principally the Iesuites, agree among them selues.

*The disagreement and difference of opinion of the
Iesuites among themselves.* Part. 2.

Will heere especially march our Rhemistes and Bellarmine, and
compare their doctrine and opinions together, that the vniue
whereof they make such boast and bragges may be made kno-
wen to the world.

1 Bellarmine holdeth, that wicked men living in the ex- 71
ternall profession of the Church are *Parapartes*, & *membra Ecclesie*, Are true
partes and members of the Church, *De Eccles. lib. 3. cap. 10*. The Rhemistes
say that they are rather as ill humors, and superfluous excrementes, then true
and liuely partes of the bodie, *Anot. 1. Iohn. 2. sect. 10*.

2 That place *Math. 24. 15*. of the standing of the abomination of deso- 72
lation in the temple, Bellarmine vnderstandeth of the destruction of Ierusa-
lem, *Lib. 3. cap. 16. resp. ad 5. xian. argum.* The Rhemistes affirme it shal bee especial-
ly accomplished in Antichrists time, when as the sacrifice of the masse (as
they imagine) shal be vtterly abolished, *Anot. Math. 24. vers. 15*.

3 Concerning the defection and Apostasie, which S. Paule speaketh of 73
2. Thess. 2. 3, Bellarmine saith it shal be a defectio from the Romane Empire. *Rhe-*
mist it shal be a defection from most pointes of Christian Religion: Second-
ly Bellarmine saith, that though it be a defection from the Romane faith, yet it
shall not be generall, but particular, *Ibid. cap. 16. resp. ad 5. argum.* The Rhe-
mistes graunt it shal be a reuolt of kingdomes, peoples, prouinces, so that
the publike entercourse of the faithfull with the Church of Rome shall cease:
they shall onely communicate with it in heart, *Anot. 2. Thess. 2. sect. 6*. The

- 74 4 The Rhemistes hold, that Antichrist shalbe borne of the tribe of Dan. *Annot. 2. Thessal. 2. 8.* Bellarmine doth not onely varie from them, but opposeth him selfe against them, & confuteth their arguments, *Lib. 3. de pontif. cap. 12.*
- 75 5 Bellarmine; by that place. *1. Iob. 2. 22.* he is Antichrist that denieth the father & the sonne, would proue, that Antichrist, when he cometh, shal apertly and openly deny Iesus to be Christ. *Lib. 3. de pontif. cap. 14.* The Rhemistes say this was a marke, seruing onely for those times to describe an heretike by, *Annot. 1. Iohn. 4. sect. 2.* And therefore it cannot be applied to Antichrist.
- 76 6 Bellarmine saith, that one of the wonders or miracles, that Antichrist must worke, shalbe to cause the Image of the beast to speake. *Ibid. cap. 15.* The Rhemistes, whereas the text saith, an other beast shall rise out of the earth, & shall cause fire to come from heauen, and the image of the beast to speake, *Apocal. 13.* They expound it not of Antichrist, but of an other false prophet inferior to Antichrist. *Annot. Apocal. 13. sect. 3.*
- 77 7 Bellarmine saith: *Soli episcopi pastores sunt.* That Bishops onely are pastors of their diocesse: and that inferior ministers are not properly pastors of their seuerall flockes, *Lib. 1. de Concil. cap. 15.* The Rhemistes doubt not to say, that many, which haue no gift to preach, yet for their wisdom and gouernment are not vnmeet to be pastors & bishops, *Annot. 1. Timoth. 5. sect. 13.* If such in their opinion may be made Bishops, then are they not most properly pastors, as Bellarmine saith: for he is most properly a pastor, that hath giftes to preach, which is spirituall feeding.
- 78 8 The Rhemistes affirme that Christ in plaine termes most ample imparted vnto the Apostles & their successors, his full power and authority to remit sins: And further, they seeme to insinuate, that what authoritie Christ had, as he was man, it is now wholly resiant in them, *Annot. Iohn. 20. sect. 5.* Bellarmine notwithstanding denieth, that the pope may do as much, as Christ could as he was man: For Christ did institute sacramentes, and could remitte finnes without sacramentes, so cannot the pope. *De pontif. lib. 5. cap. 4.*
- 79 9 The day of the Lord shal reueale it. *1. Cor. 3. 13.* that is, saith Bellarmine, the generall day of Iudgement, *Lib. de purgator. 1. cap. 4.* the Rhemistes vnderstand the particular day of euery mans death, *Annot. 1. Corinth. 3. sect. 3.*
- 80 10 Whereas *Iob* is forbidden by the Angel to worship him, *Apocal. 19. vers. 10.* The Rhemistes say it was because *Iob* being deceived in the error of his person, and foraking the Angel for Christ, gaue him diuine honor, *Annot. in eum locum.* But Bellarmine saith, he did but giue the Angel the worship due vnto him, and did well in adoring the Angel: and that the Angel did wel in refusing adoration, for reuerence to the humanitie of Christ. The Rhemistes say, it was refused for reuerence to the excellency of *Iob*'s person, Bellarmine *lib. 1. de sanctis. cap. 14.* Thus these Iesuites agree, as they say, as harp & harrow.
- 81 11 The Rhemistes affirme, that Images are not to be adored with Godly or diuine honor, *Annot. act. 17. sect. 5.* Bellarmine yet granteth, that improprie, improperly notwithstanding they may be adored with diuine worship, *lib. 2. de sanctis. 5. 29.*

112 *Bellarmino* denieth that the body of Christ being eaten goeth any further then the stomacke, *li. 1. de Eueb. 2. 14*. The *Rhemists* go further, they say we are made a piece of his body and blood: *1. Corinth. 10. sect. 5*. as though his body were converted into the substance of their bodies.

113 The *Rhemists* commend the reseruing of water in baptisme, & carrying of it home, to giue it the diseased to drinke, *Annot. 1. Ion. 5. sect. 7*. But *Bellarmino* alloweth the reseruatiō onely of the Eucharist, which onely, saith he, remaineth a sacrament after the vse, *Lib. 4. de Eucharist. cap. 3*.

114 The *Rhemists* say, we do improperly name the whole sacrament, & ministratiō thereof *Communion*, *Annot. 1. Cor. 11. sect. 14*. yet *Bellarmino* teacheth more liberally, for he frankly and freely vseth the name of *Communion*, as *lib. 4. de Euchar. cap. 24. 25. capit.* and in many other places.

115 The *Rhemists* vpon those wordes of the Apostle, *Heb. 13. 10. We haue no altar*, do ground the hauing of their materiall altars for the sacrifice of the body of Christ: and would prooue by this place, that Christians haue altars properly so called, *Annot. in hunc locum*. *Bellarmino* of purpose refrayneth to vige this place against vs, because, saith he, diuers Catholike writers doe vnderstand it either of the Crosse, or of Christ himselfe, *Lib. 1. de miss. cap. 14*.

116 *Bellarmino* sayeth, that in the Eucharist onely, the priest doth *Induere personam Christi*, take vpon him the person of Christ when hee sayth, This is my body: In other sacraments he is but the minister of Christ, hee doth not take his person vpo him, *Li. 4. de Eueb. c. 14*. Yet the *Rhemists* affirme, that the priest in other popish sacraments also doth take vpo him the perso of Christ, as in penance hee absolueh in the person of Christ, *Annot. 2. Cor. 2. sect. 6*. *Bellarmino* also varieth from other papistes of these dayes, as well, as from the *Rhemists*, and they varie from him.

117 *Masius* a papist affirmeth, that the sacrifice of Christ vpo the crosse was after the order of *Aaron*, *Li. 1. c. 13*. *Bellarmino* saith plainly, that it was not properly either after *Aarons* order, or *Melchisedecks*, *Lib. 1. de miss. c. 6. resp. ad 5. arg.*

118 The councell of Trent concluded thus concerning the adoration of Images, *Honor, qui eis debetur, referatur ad prætotype, quæ illæ representant*. The honor due vnto the is to be referred to those things which they represent, *Sess. 25*. But *Bellarmino* holdeth, that there is a religious worship properly due vnto them, *Et non solum vt vicem gerunt exemplaria*, and not onely as they represent another thing, *De imaginib. Sanctior. lib. 2. cap. 22*.

119 *Bellarmino* denyeth, that *Augustine* vnderstood those wordes of our Saviour figuratiuely: *This is my body*, whē his wordes are most plaine, writing thus, *Non dubitanis dominum dicere, hoc est corpus meum, cum signum daret corporis sui*. The Lord doubted not to say, this is my body, when he gaue a signe of his body: yet *Bellarmino* laboreth by subtile and fraudulent distinctions to shift off and obscure the euidence of these wordes, *Lib. 2. de Eueb. cap. 24*. By other papists notwithstanding, of no meane account it is confessed, that *Augustine* did expound those wordes figuratiuely, *Fax p. 1. 4. 28. col. 1. Sacret. Bourne. Fecknam*.

96 Concerning the story of Pope Iohn, and the circumstances thereof, it is preatle sport to see what shifts the papistes are driven vnto, and howe they iare one with another, to obseure, if it were possible, the light of that storie. *Harding* denieth, that whereas the storie saith, vpon that occasion, in the election of the Popes they vsed a chaire with an hole to trie the Popes humanity, hee flatly denieth that there was any such thing: Or that the Popes do refrayne to go that way in procession, where Pope Ioane travelled with child: Or that there is any Image representing such a thing, hee counteth all these fables. But *Bellarmin*, which is better acquainted with Rome, then it shoulde seeme *Harding* was, doth somewhat more cunningly excuse the matter, to the first, he sayth, there is indeed a porphyrie Chaire, but to shewe the Popes humility, not to trie his humanity: to the next, he confesseth the pope refrayneth to goe that way, but not vpon any such occasion, but onely because it is a streite way, and not fit for his trayne: to the thirde, hee graunteth there is an Image, not without fashion or shape, as *Harding* saith, who compareth it to some of the ragged stones at Stonage, but it rather resembleth, sayth he, a heathenish priest going to sacrifice, then a woman. *Harding de rus. ap. ap. pag. 428. Bellarm. lib. 3. de pontif. cap. 24.* Thus we see that neither the old papistes agree with the new, nor the new among themselues. Now to the third part.

Bellarmin at variance with himselfe. Part. 3.

- 91 **B**ellarmin, for expounding of scripture, referreth vs to the fathers of the church: from the to general Councils; lastly to the pope & Cardinals, *Lib. 3. de script. cap. 3.* but other where, he maketh the pope the chiefe Iudge of all controuerfies aboute general councils, who canot erre in decreeing concerning faith, no nor concerning manners: yea it is probable he can not erre as a particular person, *Lib. 4. de pontif. cap. 3. 3. 6.*
- 92 What need hee then ioynethe Cardinals here in commission with the Pope? 2 *Bellarmin* in one place denyeth, that faith is necessarie or requisite to make a true member of the Church, *Lib. 3. de Eccles. cap. 10.* And yett elsewhere forgetting himselfe, sayth, *Fide firmissima ac certissima credimus*, wee by a most certayne and infallible sayth beleue, which is the Church: *Ibid. cap. 16.* If by sayth onely the Church is knowen, and so who are the true members thereof? much more doe the members themselues stand by sayth: and if by sayth they are beleened of others to bee of the Church, much more by faith ought they to be assured of it themselues: These things therefore hang not curiously together.
- 93 3 *Bellarmin*, out of that text, *Pasce oues meas*, Feed my sheep, would prooue that bishops onely are the pastors of the Church, and therefore they onely to giue deciding voices in counells, *Lib. 1. de Conc. ca. 13.* But cap. 19. hee by this text prooueth the pope to be vniuersal pastor, and so to be president in counells

councels, so soone hath he forgotten himselfe.

4. *Bellarmino* in one place maintaineth this point, *Romani Pontificis ec-* 94
clesiasticus principatum, autem Christi principium accepisse, that the Eccle-
siastical iurisdiction of the Pope tooke beginning of Christ, *li. 2. de Pon-*
tifice cap. 12. But els where he saith, that the Pope is not *Peters* successor
in diuine, by any diuine right: neither is it *ex prima institutione Ponti-*
ficatus, quæ in euangelio legitur, of the first institution of that chiefe pa-
storship, whereof wee read in the Gospel, cap. 17. In any mans eare I
thinke these speeches will make a contrarie sound.

5. *Bellarmino* confelleth that the Church of *Rome* cannot erre perso- 95
nally, & yet denieth not but that the Pope may erre personally, which
is an absurd and a contradictorie speech, seeing the Popes being at
Rome is the cause, as they say, of the not erring of that Church: and
therefore he holdeth, that the Church of *Rome* is sure no longer to
be preserved from errour, than the popes Apostolike Sea remain
there. If the pope then be the cause of their not erring, hee is much
more free from error himselfe: for how then is the Church free from
personal error, and not the Pope?

6. *Bellarmino* in one place saith, that the pope only succeedeth *Peter* 96
properly; Bishops succede the Apostles, *non proprie*, not properly, *de*
Pontif. li. 4. c. 25. But in another place he writeth thus, *Episcopi proprie suc-*
cedunt Apostolis: Bishops properly succede the Apostles, *li. 1. de Cleri-*
cis ca. 13. *proprie, non proprie*, properly, not properly to succeed, I trow,
they be contradictorie speeches.

7. *Bellarmino* confelleth that the mariage of Ministers is not forbidden 97
by the worde of God: and yet contrarie to his owne opinion, he wre-
steth places of scripture against the mariage of Ministers, as that 1,
Timoth. 2. 9. *No man that warreth, entangleth himselfe, &c. lib. de Glo-*
ricia. 19.

8. *Bellarmino* saith, that the care of children and household, are a great 98
impediment to the calling of a Minister, *ibid. 19.* and forbidden vnder
the name of secular affaires in that place to *Timothie*. And yet els-
where he affirmeth, that *regimen politicum*, political gouernement, is no
hinderance to the Ecclesiasticall calling: but that the same man may
verie well be both an Ecclesiasticall, and politicall Prince, *de R. Pon-*
tif. lib. 3. cap. 10. ad obiect. 5. If then the care & charge of a whole citie or
countrey, may stand verie well with the Ecclesiasticall function, much
more the care of one familie may: The Iesuit is not wel aduised, so soon
to forget himselfe.

9. That place in *Zacharie*, *Thou hast loosed thy prisoners out of the pit,* 99
ubi erat inanis aqua Zachar. 9. 11. *Bellarmino* in one place expoun-
deth of *Limbis patrum*, The dungeon of darknes, from whence the

Patriarkes were deliuered, *lib. 4. de Christi anima, cap. 11.* In another place hee alleadgeth it to prooue purgatorie, *lib. 1. de Purgator. cap. 3.* But *Limbus patrum* and purgatorie, are places among Papistes much different.

100 10 Bellarmine in expounding of that place, *1. Cor. 3. 13.* The fire shall try every mans worke, and *vers. 15.* He shalbe saved yet as it were by the fire, is put to such trouble and busines, that within the compasse of one Chapter hee admitteth contrarie senses of the same place: In the first place, by fire vnderstanding the iudgement of God: in the seconde, the flames of purgatorie, *de Purgator. lib. 1. cap. 4.*

101 11 Bellarmine in one place writeth thus, *In extremo iudicio duo tantum loca remanebunt, Paradisus & Gehenna:* At the last iudgement, two places onely shall remaine, Paradise and Gehenna, heauen and hell, *lib. 1. de Purg. cap. 8. respons. ad 7. obiect.* And yet not long after, he confesseth that there are two places of eternal punishment, *Limbus infantum, pro peccata solius damni eterna:* the dungeon of infants for eternal punishment of losse without smart, and *infernus pro peccata damni & sensus:* Hell for the eternall punishment both of losse and smart. These then are two places that shall last for euer, and Heauen is the third: how then are there but two? *lib. 2. de Purg. ca. 6.*

102 12 Bellarmine otherwhile beareth vs in hand, that there are but two kindes of religious worship: The higher kinde called *latina* due onely to God, and an inferior sort called *humana* proper to Saintes: vnto the which kinde belongeth that which they call *Hyperdulia*, a higher kinde of inferior seruice or worship proper to the virgine *Maria* and the humanitie of Christ: so he maketh three kindes in all, *lib. 2. de Sanctis. cap. 12.* But in another place he doubleth the number, and maketh five seuerall sortes, *Latina simpliciter*, and, *secundum quid*: the first due vnto God, the second vnto his image: *Hyperdulia simpliciter*, and *secundum quid*: and so likewise *Dulia simpliciter*, and *secundum quid*, the first proper vnto the virgine *Maria*, and other Saintes, the other to their images, *lib. 2. cap. 25.*

103 13 Bellarmine, to prone amongst other reasons, that those words of Christ, *This is my bodie*, are taken properly, not figuratiuely; alleadgeth this for one, *verba legum perspicua & propria esse debent*: the wordes of lawes and statutes should be perspicuous and proper. And againe, *Dogmata precipua non nisi proprijs verbis tradi solent in diuinitis libris*: principall precepts, are wont in the Scriptures to be expressed in proper wordes: therefore it is not like, that Christ being now to prescribe a perpetuall lawe and forme of this sacrament, would speake obscurely, *lib. 1. de Eucharist. cap. 9.* yet elsewhere, hee saith, *Necessario fatendum est scripturas esse obscurissimas*: It must necessarily be graunted, that the

Scriptures are most obscure, *de Verbis. lib. 3. cap. 10.* And sundry great
 follow in this for saying, that the precepts of faith are evidently ex-
 pressed in Scripture, which is no more than hee himselfe affirmeth. *104*
 - 3. d. 1. Sometime Bellarmine telleth vs, that *Corpus Domini saltem per
 fidei salutem accipiunt, nihil prodest.* That the bodie of Christ being onely re-
 ceived with the bodie profiteth not, *de Eucharist. lib. 3. cap. 9.* Wherein
 hee saith right. Soe can we imagine hee would make vs believe, that
 the Sacrament is available, *ut opus operantis*, by the verie worke
 wrought, *ut in domo agitur, et in seipso*, not for the worthines
 either of the recipient or Minister. And againe, *Fides et poenitentia
 non dant efficaciam sacramenti.* Faith and repentance doe not give effi-
 cacie to the Sacrament, *lib. 2. de Sacramento. cap. 17.* How these things
 agree together I can not see: that the Sacrament should not profite
 without the faith of the receiver. And againe, that it should avails, *ex
 opere operantis*, without any respect had to the receiver. *105*

- 3. d. 1. Bellarmine saith, *opera bona sine fide non proficiunt*: good workes
 profite not without faith, *de Sacramento. Eucharist. lib. 3. cap. 9.* And yet
 elsewhere confesseth, that there may be *Meritum de congruo*, a merite
 of congruities before iustification. If then workes may merite, then
 they are available, and that without faith, which cannot be had before
 iustification, *Bellarmino lib. 2. de Poenitent. cap. 1. 2.* *106*

- 1. 16. Bellarmine in another place saith, *Non solum res, sed etiam verba in
 Sacramento nova legis a Deo determinata sunt, ut non liceat quidpiam im-
 mutare.* The wordes and matter in the Sacraments of the newe lawe,
 are so determined of God, that it is not lawfull to change one iota, *de
 Sacramento. lib. 2. cap. 21.* yet they have presumed, contrarie to their
 owne rule, to change both. As for the matter of the Eucharist they
 have taken away the one halfe, depriving the people of the cup. And
 concerning the wordes, they do shewe no lesse boldnesse in altering
 them. They have put in *(nimis)* into the wordes of consecration, say-
 ing, *haec nimis est corpus meum*: and in consecrating the cup, they adde
 these wordes, *in hunc finem fidei*. The mystrie of faith: and all this Bellar-
 mine thinke well tooke, and that these wordes which are not founde
 in the Gospell, are supplied by tradition from Saint Peter, *de Sacram.
 Eucharist. lib. 4. cap. 14.* Thus they offend against their owne rules: for
 they adde unto the wordes determined of God in his holie worde,
 which is contrarie to the Scriptures. *107*

17 Bellarmine sometime graunteth, that the bodie of Christ is
 made of bread in the Eucharist, *ut ex aqua factum est vinum*, as of wa-
 ter Christ made wine, *lib. 3. de Eucharist. cap. 24.* But in another place, he

flatly denyeth it: for that was a productive conversion of the water into wine, which is, when that becometh to be, which was not before: but the changing of bread into Christs body is no productive conversion, but onely adductive, not making a thing to be which was not before; but onely bringing it to a place where it was not before. De Eucharist. lib. 3. cap. 12.

108 To saye, that the Jewes did not eate the same spirituall meate with vs, and that the Manna, which they did eate, had no spirituall effect, which is affirmed notwithstanding by Saint Paul, 1. Corin. 10. 2. and yet to graunt, that they which were then iust or righteous, were so iust *ob participationem sacrificij crucis*, by the participation of the sacrifice vpon the crosse, I thinke are plaine contraries: to say they were not partakers of the same spirituall meate with vs, namely Christ, and yet againe that they were: yet Bellarmine affirmeth both; the first, lib. 2. de Sacram. cap. 17. resp. ad argument. 3. The latter, lib. 1. de Miss. ca. 20.

109 To say, that faith goeth before repentance, or, as they terme it, Penitence, and that repentance goeth before iustification, is all one to say, that repentance goeth before iustification, and that iustification likewise goeth before repentance: for by faith we are iustified, Rom. 3. 28. As soone as faith cometh, iustification doth accompanie it: If faith go before, so doth iustification: and if iustification follow repentance, so doth faith: yet are they both affirmed by Bellarmine, de Penitent. lib. 1. cap. 12.

110 Manie such contradictorie and repugnant sayings are easily to be found in Bellarmines volumes, & in the writings of other papistes: so that they neither agree with others, nor with themselves: as the R. 2. mist. sometime say, that the meritorious workes of the Saints, the verie ground of popish indulgences, are to be disposed by the Pastors of the Church, 2. Corin. 2. 17. Sometime, that they are applicable by the sufferers intention, Amos. 1. Coloss. 1. 24. Sometime, that they are applicable by the Legende storie in an old mothe-eaten booke, and confesseth, that among many true stories, it may haue some fables, Dissof. 2. Spid. pag. 166. And yet forgetting himselfe, hee shortly affirmeth, that there are no fables, nor lies in that booke, pag. 167. in the Gospel.

Thus much of the personall contradiction among the papistes, both olde and newe. Nowe we will set downe for waste and wast, the repugnances and contrarieties, which their religion hath in it selfe.

111 Bellarmine sometime granteth, that the bodie of Christ made of bread in the Eucharist, is ex parte substantie, as of wine, made of wine, lib. 3. de Eucharist. cap. 24. But in another place hee

Popish Religion contrary within it selfe.

Part. 4.

IT is generally taught and beleeued in the popish Church, that Baptisme is necessary to saluatiō, which errour they would ground vpon those wordes: *Iohn 3. 5.* That vnles a man be borne of water and the spirit, he cannot enter into the kingdome of heauen: yet they themselues also affirme, that baptisme was not necessarie before the passion of Christ, but beganne in the day of Pentecost after to bee necessarie, *Bellarmin. lib. 1. de baptis. cap. 3.* Yea and nowe also they make two exceptions, of Martyrs, and penitent persons, who without baptisme may bee saued, *Bellarmin. cap. 6.* The *Rhemistes* adde vnto these a third exempt case, of those that depart this life with vowe and desire of the sacrament of baptisme, *Annot. Iohn 3. sect. 2.* But, if they ground the necessitie of baptisme vpon those wordes of our Sauour, it beganne to bee necessarie when those wordes were vttered, and therefore was necessary before the passion of Christ. Secondly the wordes are general, in so much, that there is no priuiledge graunted to Martyrs or penitent persons, if they stande stricthie vpon that place: In this poynt therefore, papistrie is not at vnitie in it selfe.

2 *Bellarmino* with the rest do affirme that Christ gaue the cup onelie to his Apostles, whom at that instant, (they say) he made priestes, and therefore priestes onelie not lay-men are bound by the word of God to receiue in both kindes: Yet the practise of their Church is contrary, For neither doe priestes, if they communicate onely, and minister not the sacrament, receiue in both kindes, according to the decree of the Tridentine chapter, *Bellarmin. de sacram. Eucharist. lib. 4. cap. 25.*

3 Again in their priuate masses, the priest saith: *Quosquot ex hac altaris participatione sumpsimus:* As many of vs as haue beene partakers of this altar: When as there be no communicantes, beside the priest himselfe, how can this hang together? *ex canon. missa.*

4 The priest also being at masse, saith, commaund these to be caried by the handes of thine Angels, vnto the highest altar in heauen: and anon he swalloweth downe the host into his belly that he would haue conueyed into heauen: how can these thinges agree?

5 The papistes generally make but seauen degrees of ecclesiastical orders, as priestes, deacons, subdeacons, Acolythistes or Attenders, Readers, Exorcistes, doore-kepers, *Bellarmin. de Cleric. cap. 11.* And yet

- Bellarmino* the mouth of the rest, affirmeth, that *Ordinatio episcopalis*, the ordaining of Bishops is a sacrament, as the other ministerial orders be: *Ergo* it is also a distinct degree from the rest, and so there are eight in al, *Bellarmino de sacram. Ordinis. cap. 5.* Further if there be eight distinct Orders, & euery one by it selfe is a sacrament, as *Bellarmino* teacheth, then
- 117 *haue* we eight sacraments of Order, beside the other six, for al these seuerall orders cannot make one sacrament, seeing they differ one from another both in forme of wordes, & in the externall signes or ceremonies that are vsed, *Consul. Bellarmino lib. de Ordin. cap. 5. 6. 7. 8.*
- 116 6 In wordes and outward profession they affirme, that matrimonie is a sacrament: And yet some of them call it a pollution or prophana-tion of orders, *Gregor. Martin.* And that the mariage of ministers is the worst sort of incontinencie & fornication, *Rhemist. 1. Cor. 7. sect. 8.* Haue not these men now a very reuerent opinion of their sacramentes?
- 117 7 Againe, they preferre continencie before matrimonie, as a state far more excellent and meritorious before God: Yet they hold matrimo-nie to be a sacrament, and to conferre grace of iustification: how then is it not more excellent, then single life, which is no sacrament, nei-ther a conferrer of grace?
- 118 8 *Bellarmino* saith: *Bonum est a Deo petere, tam ut sanctos pro nobis o-rare faciat, tam ut illos pro nobis orantes exaudiat:* It is good for vs to craue of God, that he would cause the Saintes to pray for vs, and that then he would heare them entreating for vs: *De Miss. lib. 2. cap. 3.* Thus they make God a mediator between the Saintes, and vs. And what an absurde thing is this to pray to God, that the Saintes may pray for vs, whereas in thus saying, they confesse that we haue access vnto God our selues without their mediation.
- 119 9 It is the opinion of the schoolemen approued by *Bellarmino*, that the fathers of the lawe were iustified by the merite of Christes passion, as we are: but herein to stand the difference, that the merite of Christes Death is applied vnto vs by the sacramentes: *Hebraei autem per solam fidem:* But vnto the Hebrues by onely faith, *Bellarmino de sacram. lib. 2. cap. 13.* I pray you now, if they were iustified by faith onely, who liued vnder the law, which is contrary to faith: *The law is not of faith, saith the Apostle, Galath. 3. 12.* shal not we much more vnder the Gospel, which is by *S. Pauls* called the word of faith? *Rom. 10. 8.* Who seeth not nowe the packing and iugling of papistes?
- 120 10 Now concerning the pope, they euery where beare vs in hand, that he is heade of the Catholike & vniuersall Church: And yet in the end being vrge d, they confesse, that he is Christes vicar, but in the regi-ment of that part which is on the earth, *Rhemist. Annot. Ephos. 1. sect. 6.* He is not then head of the vniuersal Church, neither hath he any thing

to do in purgatory, as other of the popish sort have written.

11 Bellarmine confesseth, that the pope is not *Peter's* successor, *Iura diuina*, By diuine right, neither by Christes institution in the Gospel, *Lib. 2. de pontif. cap. 17.* How then cometh it to passe, that they have made it an article of their faith, To beleue the pope to be the head of Christes Church? Seeing Bellarmine him self confesseth in these words: *Nihil est de fide, nisi quod Deus per Apostolos aut Prophetas reuelauit, aut quod euidenter inde deducitur*: Nothing is of faith, but that which God hath reuealed by his Apostles or prophets, or that which is euidentlie deduced from thence, *Bellarmino de verb. Dei non scripta. lib. 4. cap. 9.* But that the pope is *Peter's* successor, it is neither expressed nor euidentlie deduced out of scripture: therefore it is no point of faith.

12 Bellarmine, and likewise the rest, make the perpetuall succession of the Bishops of Rome to be a manifest argument of the Church: he calleth it *insolubile* and *euidentissimum argumentum*: and yet afterward being pressed with the example of the patriarchicall see of Constantinople, which hath had alwaies a perpetual succession, he answereth, that succession is an argument of the Church, *Negatiue*, that is, where there is no succession, there is no Church; not *affirmatiue*, that where there is succession, there is straightway a Church, *Lib. 4. de notis Eccles. c. 8.* Thus wee see, what is become of their *euidentissimum argumentum*, of this their most euident argument.

13 It is confessed by our aduersaries, that the Church of Rome was founded both by *Peter*, and *Paul*, *Rhemist. annot. Galatb. 2. sect. 6.* And that they are both patrones of that see. How then cometh it about, that the pope chalengerh rather to be Saint *Peter's* successor then Saint *Paul's*?

14 In the popish Church, they do deuide the cup from the other element in the Eucharist, ministring the sacrament in one kinde onelie to the lay-sorte. Cleane contrarie to the Canon of *Gelasius*, which is to be found among the popes owne decrees, in these wordes: *Ue understand, that there are some, which receiuing onely the portion of the Lords body, do abstaine from the cup of his sacred blood, to whome we intayne, whether they receiue the whole sacrament in both kinde, or else that they receiue neither: for the deniding of that whole and one sacrament cannot be done without great sacrilege, Canon. Gelas. de consecrat.* Who seeth not now, that their practise is contrarie to their owne decrees?

15 Now vnto these repugnant and contrarie pointes in popish Religion, we may adde also their vncertainties & vndetermined articles: As first it is not yet knowen at what time *Peter* came to Rome, *Crisostom* saith, he came thither in the beginning of *Claudius* raigne, *Ierome* saith, the second yeare of his raigne: other say, the fourth yeare: other, the

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by S. *Paul* called the word of faith *1 Rom. 10. 8.* Who seeth not now
the packing and ingling of papistes? *120* Now concerning the pope; they every where beare vs in hand, that
he is heade of the Catholike & vniuersall Church. And yet in the end
being vrged, they confesse, that he is Christes vicar, but in the regi-
ment of that part which is on the earth, *Rhemist. Annot. Ephes. 1. sect. 6.*
He is not then head of the vniuersal Church, neither hath he any thing
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without great sacrilege, Canon. Gelasius, de consecrat. Who seeth not now,
that their practise is contrarie to their owne decrees? *ibid.*
Now vnto these repugnant and contrarie pointes in popish Re- *125*
ligion, we may adde also their vncertainties & vndetermined articles:
As first it is not yet knowen at what time Peter came to Rome, *Orasius*
saith, he came thither in the beginning of Claudius raigne, *Ierome* saith,
the second yeare of his raigne: other say, the fourth yeare: other, the
thirteenth

thirteenth yeare: *Damasus* would haue him come thither in *Nero* his saigne. This dissentiō of writers sheweth, that the matter may be doubted of, whether *Peter* were euer at Rome or not. Againe, they can shew no certaine succession from *Peter*, of the which they bragge so much: *Tertullian* maketh *Clement* the next to *Peter*: *Optatus* first nameth *Linus*, then *Clement*: *Irenaeus* after *Peter* placeth *Linus*, and *Cletus*, and *Clement* in the fourth. Thus also their succession is made vncertaine and doubtfull.

126 16 They hold Lent to be an Apostolical tradition & warranted by the example of our Sauiour Christ: *Irenaeus* witnesseth, that some fasted one day, some two daies, some fortie howers day and night. *Epiphanius* saith, the wednesdaies fast also was an Apostolike tradition, and to fast the six daies of *Esther*, with bread and water, and salt, which the papistes them selues obserue. One therefore is as like to be an apostolike tradition as the other: But it is certaine neither of them was, for then they would haue beene kept more vniformely of the Church: and not euery man left to his owne choice.

127 17 It is a matter yet vndetermined and not concluded vpon of all sides, whether the pope be aboue Councils, or Councils aboue the pope. And both opinions are maintained and defended in the popish Church.

128 18 As also it is vncertaine among papistes, whether the *Virgin Marie* were conceiued without Original sinne, for both opinions are permitted and suffered among them, both of them that say she was, and that hold she was not, *Bellarmin. de cultu sauior. lib. 3. cap. 16*. Likewise they leaue it as vncertaine, whether *Mary* were assumed and taken vp into heauen in bodie, *Ex Falk. annot. 1. Act. vers. 14*.

129 19 About and concerning purgatorie, they haue many doubtēs, which they are not yet resolued vpon: as, first in what place purgatorie should be. 2. How many yeares purgatorie continueth, whether an hundred, 200. or 1000. yeares. 3. Whether it be materiall fire, that burneth in purgatorie, they are vncertaine. 4. They make doubt how corporall fire should worke vpon the soules in purgatorie, which are spiritual and incorporeal, *Bellarmin. lib. 2. de purgator. cap. 12*. 5. It is doubted, whether the deuils or Angels are ministers of the torments in purgatory. 6. Whether the paine of purgatorie be at all time alike, or by litle & litle slaked toward the end, and whether it exceed al the paines and sorrowes of this life, *Bellarmin. cap. 14*. All these pointes remaine yet vndetermined among them: and yet for all this the Iesuite telleth vs sadly, that it is an article of faith to beleue purgatorie, and that he which beleueth it not, is sure to goe to hell, *Bellarmin. lib. 1. cap. 11*.

130
 26 Lastly, that hee may see scotched the faile and brittle foundation
 of popish Religion: the *Romanes* boldly affirme, that iustice is
 required to men, in that they are iustified by beleeuing onely the arti-
 cles of Christs death and resurrection, and this they call the Catholike
 faith, *Amos. 8. 11. 2. Cor. 13. 8.* If this be Catholike faith, to beleue onely the articles of faith
 to be true, then reprobatess, yett and the diuell himselfe may bee true
 Catholikes, for the diuels beleue and tremble, *James 2. 19*: yea, they
 confesse Iesus to be the sonne of God, *Matth. 2. 2. Mark 8. 30*. Is not
 this a proper faith for Christians to saue themselves by? It is not then
 a bare knowledge or generall beleefe of the articles of faith, or giuing
 assent or credite vnto them onely, that is sufficient to iustifie vs, as the
Romanes affirme: but such a beleefe of these articles, as is ioyned
 with an assured trust and confidence in God, and vndoubted perswa-
 sion, that all the promises of God, and whatsoever Christ wrought in
 his flesh, are not onely true, but euen do belong and appertaine to vs.
 Thus, I thinke, I haue requited *Bellarmines* kindnesse towards vs,
 who chargeth vs with no lesse than an hundred seuerall dissensions in
 opinion amongst our selues: I haue here repayed him for his bare hun-
 dred, fiftie score to the hundred: and if that be not interest sufficient,
 he may haue more hereafter. And here againe is some oddes betwene
 vs: *Bellarmines* hundred is in worde onely, but our large hundred wee
 haue proued, by particular induction. Now then, if wee will com-
 pare the first and the last, and lay altogether, their railings, slaunders,
 forgeries, lying and untruthes: Again, their blasphemies, opinions
 contrary to Scripture, heresies, & absurdities. Thiedly, their weake
 and feeble arguments, insufficient answers, subtile and vaine disti-
 nctions. Lastly, their contradictions among themselves, the new with
 the olde: the new one with another: the same men many times with
 themselves: yea, their religion fighteth and harreth with it selfe: If
 those things be well wayghed and considered, it will easily appeare,
 whether their house be built vpon a sandie or a rockie foundation:
 Beggerlie, paltrie, wicked, yea, diuelish is that religion, which is
 uen to vse such lewd, vnholie, and vnchristian deuises and shifts.

Now, to the Reader of this booke, thus much first I say, as to
 himselfe: If hee hath beene at any time doubtfull or wauering in
 faith of the Gospell, I trust by this heere set downe, he may partly bee
 confirmed to cleaue vnto the Gospell with a resolute minde, and to
 thinke of Poperie as it deserueth, and to followe the Apostles coun-
 saile, *To trie all things, and hauing tryed, so keepe that which is best.*
1. Thessal. 5. 21. And as *Augustine* verie well aduiseeth in these wordes:
Si iactas in curram inanium questionum cadis in spectum vanae contentionis, &c.

Popishes...
 I have...
 And as concerning my selfe, this I have to saye, that I doe not take
 upon mee to bee a champion, or professed propugnator of our faith. Wee
 have other, upon whom shal care and charge lyeth, namely those
 more excellent men, the publike Readers of both universities. But I say
 with *Augustine*, and writing the *De civitate dei* in the like case, who spake
 it modestly of himselfe, but more truly, *Abstinere a mundi et Catholice
 controversie, quod (Bellarminus) sibi (apud Pontificem) arrogat: ut in
 eum qui profana vestra voluntas, ut possimus, refutamus, seu in
 nostrum Deus partitus est munus fidei.* Farre he is from mee, to chal-
 lenge that place among the Catholikes and Gospellers; that *Bellar-
 minus* doth among the Popish sort. I am one amongst many, which is
 but to my skill and power to confute your prophane Novelties, as
 God hath given to each of vs a measure of faith; *Contra Iulian. lib. 4.
 cap. 4.* And now to conclude, to thee (Christian Reader) I direct my speeche
 in this *quaestio disputatoria*; ego suspicor, in his *quaestio per deum Spiritum sanctum
 in his place, ille in me, ille in me, ille in me.* Wherin any thing in this
 booke shall justly displease or offend thee, it is my fault: the blame is
 mine; but what so by the gift and grace of the Spirit of God is well
 said, and appoynted by thee, he is to be lauded: he is to be praised for it.
 Now to God the Father, and his Sonne Iesus Christ, with
 the same Holy Spirit, be all praise, honour
 and glory for ever. Amen.
 Now to the Reader of this booke, I say, that thou shalt find
 faith of the Gospell, I will be contented to leave unto thee, to followe the
 counsaile of Popes, as it is written, *to followe the Apostles coun-
 saile, to be all one, and having one mind, to keep the word which
 we have heard, that we may abide in the love which we have
 received of the Father, and of the Sonne Iesus Christ, the true light
 which lighteneth every man that cometh into the world.*

August. ad
 Paulinum
 epist. 34.



7

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Handwritten text, possibly a signature or name, followed by several large, stylized, circular marks.

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*Reuertere & sede in portu fidei Catholica, ubi te nullapossit fluctus a christo-
ris tempestas turbare vel mergere:* If at any time hauing beene carried
away, as with a chariot of vaine questions, thou hast fallen into light
and vnnecessarie contentions, and as a ship forsaken of the gouernour,
beene tossed and cast vpon vnknown coastes, returne and rest thy
selfe in the hauen of the Catholike faith, where no tempest of trou-
ble some curiositie, can either molest or drench thee; *Hypognost. arti-
cul. 6.*

And as concerning my selfe, this I haue to saye, that I doe not take
vpon mee to bee a champion, or professed propugnator of our faith, Wee
haue other, vpon whome that care and charge lyeth, namely those
two excellent men, the publike Readers of both vniuersities. But I say
with *Augustine*, answering the *Donatistes* in the like case: who spake
it modestly of him selfe, but I more truely, *Abst, vt mihi apud Catholi-
cos arrogem, quod (Bellarminus) sibi (apud Pontificios) arrogat: unum sum
e multis qui profanas vestras nouitates, vt possumus, refutamus, sicut unicuiq;
nostrum Deus partitus est mensuram fidei:* Farre be it from mee to chal-
lengeth that place among true Catholikes and Gospellers, that *Bellar-
mine* doth among the Popish sort. I am one amongst many, which la-
bour to my skill and power to confute your prophane Nouelties, as
God hath giuen to euerie of vs a measure of faith, *Contra Iulian. lib. 6.
cap. 4.*

Augustad
Paulinum
epist. 34.

And now to conclude, to thee (Christian Reader) I direct my speech,
*In his qua tibi displicebunt, ego conspiciar, in his que per doctum Spiritus san-
cti tibi placeant, ille amandus, ille predicandus.* Whercin any thing in this
booke shall iustly displease or offend thee, it is my fault, the blame is
mine: but what so by the gift and grace of the Spirit of God is well
said, and approued by thee: he is to be loued: he is to be praised for it.

Now to God the Father, and his Sonne Iesus Christ, with
the same Holy Spirit, be all praise, honour
and glorie for euer. Amen.

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FINIS



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Henry Watts his Book

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Henry Watts Anno Domini
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